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ON THE BAPTISM WITH FIRE.

BY THE REV. ROBERT BAYNE.

“He shall baptize you with the Holy Ghost and with fire.”—MATTHEW iii. 11.

THE generally received opinion of this passage is, that the baptism of the Spirit and the baptism of fire are synonymous terms, and that the one is merely explanatory of the other. It is supposed that the communication of the Spirit on the day of Pentecost was the baptism of the Spirit referred to, and the descent of the tongues of fire on the head of the disciples constituted the baptism with fire. Both baptists and pædobaptists agree in this representation. A candid inquirer, however, may be allowed to ask, What proof is there to support such a sentiment? No proof is ever attempted to be given; but as one part of the text doubtless refers to the day of Pentecost, and as there were tongues of fire on that occasion, it is quietly taken for granted that the other part refers to it also. It is, however, worthy of notice that,—

1. When the prophecy of the pentecostal baptism of the Spirit is quoted by our Lord, that part which relates to the baptism with fire is omitted.

In our Saviour's parting address to his disciples, there is a manifest reference to John's declaration, “John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence,” Acts i. 5. On the day of Pentecost there were tongues of fire, emblematical of the gift of tongues with which the disciples were endowed. Now if those tongues of fire were meant as the baptism with fire, just as the communication of the Spirit was meant by the baptism with the Holy Ghost, we might fairly ask, Why was one part of the prophecy omitted? If it had no reference to this occasion at all, there is an evident reason for its being left out as inapplicable, but not otherwise; yet from the words used by our Lord, no one could have expected, prior to the event, that there would be tongues of fire any more than that there would be a mighty rushing wind.

The like gift of languages was conferred upon Cornelius and his friends, but unaccompanied by any emblems

whatever; and yet precisely the same words are used in reference to this occasion, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost," Acts xi. 16: so that we may fairly conclude that the prophecy of our Lord in Acts i. 5, would have received its full accomplishment if there had been no emblems whatever on the day of Pentecost, and that therefore the tongues of fire, as well as the mighty wind, were not contained in the prophecy, but were additional to it; and we have no warrant whatever for saying that the baptism with fire alludes to the tongues of fire; on the contrary, we have every reason for believing that it refers to something else which was not witnessed when they were exhibited, as the Saviour omitted all reference to it.

2. The natural interpretation of the words points out two distinct and separate objects.

"He shall baptize you with the Holy Ghost *and* with fire." The copulative is as clear as when it is used with Paul *and* Silas, or Peter, James, *and* John. There ought to be very strong reasons indeed then advanced before we admit that only one baptism is referred to. Certainly, taking the passage just as it is literally, we should expect two baptisms. They might be both figurative, and might refer to different subjects, but still there would be two administered by the same Being.

It may, indeed, be said, "All this arises from ignorance of the meaning of the word, for *kai* here only means 'namely,' as in John iii. 5, 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' which signifies, 'Except a man be born of water, namely, of the Spirit,' for the Spirit is compared to water on account of its cleansing effects; and thus in the above passage he is compared to fire to denote his purifying influence; so that

the fire being only an explanatory term, would also account for the omission of it by our Saviour." The two passages are thus generally regarded as illustrative of one another.

Now, for the sake of argument, let it be granted that the word in question, does mean "namely," that interpretation will not avail us in the present instance. The order of the words is reversed in the two passages under consideration. In the one case, the supposed emblem *precedes* the agent whose work is to be illustrated. In the other it *follows*. It will make good sense, and unfold a scriptural idea, if we read, "Except a man be born of water, namely, of the Spirit, he cannot enter the kingdom of God;" but is it not something like darkening counsel by words without knowledge, to say, "He shall baptize you with the Holy Ghost, namely, with fire?" Had it been, He shall baptize you with fire, namely, with the Holy Ghost, then the words would have been parallel, and the interpretation might have been correct, but not otherwise.

Again, if you make the conjunction mean "as," it might help you over the difficulty in the one case, but not in the other. "He shall baptize you with the Holy Ghost as with fire," presents a truthful sentiment, understanding by it he will purify you by his Spirit, just as men purify metals by fire; but how will the other passage read, "Except a man be born of water, *as* of the Spirit, he cannot enter into the kingdom of God?" To make the word illustrative at all, the verse ought to have run thus, "Born of the Spirit as of water;" but as it stands this interpretation only increases the difficulty.

It is obvious, then, that as the order of the words in both these texts is not alike, the same interpretation of the same conjunction will not apply to both. The limiting, defining term must follow the general one, and not precede it.

Thus it is quite correct to say, Born of water, that is, of the Spirit; but there would be no sense in saying, Born of the Spirit, that is, of water. In like manner, some definite idea would be expressed by the phrase, He shall baptize you with fire, that is, with the Holy Ghost; but there would be no meaning in saying, He shall baptize you with the Holy Ghost, that is, with fire.

3. Fire is never used in scripture as an emblem of the sanctifying influences of the Holy Spirit.

The circumstance of fire purifying metals is a very appropriate illustration of the Spirit purifying the heart, but still it is not a scriptural illustration. God purifies his people in the furnace of affliction, but still no one would say that affliction is an emblem of the Holy Spirit. There is no other passage, then, which would support the interpretation, He shall baptize you with the Holy Ghost *as* with fire.

4. Fire is the usual emblem of judgments and calamities.

"The Lord shall purge the blood of Jerusalem by the Spirit of judgment and by the Spirit of burning," Isaiah iv. 4. "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," Isaiah xliii. 2. "I am come to send fire on earth," Luke xii. 49; and the awful misery of the lost is commonly compared to this tormenting and devouring element. It is called everlasting fire. Thus the common signification of the term, when used figuratively, as it unquestionably is in the language before us, would lead us to regard this as a prophecy not of divine and gracious influence, but of overwhelming misery, with which the Saviour would punish guilty men.

5. It is in this sense that "fire" is used in the context.

The term occurs immediately before, and again immediately after the text.

Ver. 10, "Every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Ver. 11, "He shall baptize you with the Holy Ghost and with fire." Ver. 12, "He will burn up the chaff with unquenchable fire." Now as in both the 10th and 12th verses the term means the fire of perdition, why should we make it signify the blessings of the Spirit in the intervening verse when no hint whatever is given of any change of meaning being intended? Surely the same interpretation of the word would be the most consistent one.

Should any one object that the passage represents the same persons as baptized with the Holy Ghost and with fire, and that this is fatal to the interpretation advanced, for the same individuals could not be partakers of the Spirit and of divine vengeance too; it may be replied, that this objection would have been unanswerable, if the hearers of John had consisted only of one class; but they belonged to two classes, and the promises applied to the one, and the threatenings to the other. The one class was composed of those who were baptized, confessing their sins, to whom the promise of the Spirit was given; the other of the Pharisees and the Sadducees, to whom belonged the denunciation of woe. This distinction of character and destiny is kept up throughout. While some are spoken of as penitents, the rest are addressed as a generation of vipers, and admonished to bring forth fruits meet for repentance. They are then all told that the Messiah was at hand, and he would distinguish between them, and treat them according to their character. "The axe is laid unto the root of the trees." Leaving it to be understood that the good trees would be spared, John declares, that "every tree which bringeth not forth good fruit would be hewn down and cast into the fire." This twofold office of a Dispenser of mercy and an Inflicter of vengeance,

is expressed again in the 11th verse, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." And it is illustrated more at large in the 12th verse, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Just as Moses, addressing the whole multitude of Israel, said, "I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, and a curse if ye will not obey them,"* so John may be understood as thus addressing the whole body of the Jews, "I baptize you with water unto repentance, but he who cometh after me is mightier than I." He will display among you far greater power than I can lay claim to. As a nation he will visit you with extraordinary mercies, and extraordinary calamities. To you he will be known both as a Saviour and a destroyer. He will baptize you with the Holy Ghost and with fire. If you repent and believe in him, he will fill you with the blessings of his Spirit; but if you despise and reject him, he will fill you with his fiery indignation. He will gather up the wheat but burn the chaff. He will save his friends, but crush his foes.

Such is the view taken of the passage by the learned Dr. Pye Smith in his *Scripture Testimony to the Messiah*. "The *baptism with fire*, and other parts of the description, correspond with one of the usual scripture metaphors for expressing the infliction of divine judgments for the sins of men." And he adds the following quotations from two eminent commentators:—

"He will commence his religion with a more powerful baptism than I. I have

only water; but he hath a twofold baptism. He will baptize you with the Holy Spirit; i. e., he will pour out, in the richest abundance, the supernatural gifts of the Holy Spirit, namely, prophecy and miracles (which took place on the remarkable Pentecost), and those who reject him he will plunge into a sea of fire. The temple, Jerusalem, and almost the whole land of Judea, became literally the prey of the flames: though the term *fire* in this place may equally comprehend all the righteous punishments which the Messiah should inflict."*

"If we compare the expressions in ver. 10 and 12, we can scarcely have a doubt that the *baptism with fire* signifies the awful punishment which the Messiah will inflict upon the wicked. John shows why he describes the Messiah as much greater than himself. He (says the Baptist) who will enter upon his office after me, will not only bestow excellent gifts on men, but as their Lord, will chastise the disobedient; while I his unworthy subject and servant, can only bind men to reformation by the solemn rite of baptism, and thus prepare the way for him as the Messiah."†

If this interpretation is scriptural, it overturns the strong-hold of pouring. It is commonly said that "the promise (Matt. iii. 11) refers alike to both elements, the Spirit and fire, and the application of both are equally called baptism. The fire came and sat upon them, consequently the Holy Ghost descended upon them in like manner."‡ But I trust it has been satisfactorily shown, that the resting of the tongues of fire on the head of the disciples is not meant by the baptism with fire. The disciples were baptized with the Holy Ghost, but they were never baptized with fire unless their endurance of fiery persecution might be

* Michaelis Anmerk. iii. Matt. iii. 11.

† Rosenmüller in Matt. iii. 11, 12.

‡ Thorn.

* Deut. xi. 26, 27.

so called. They are never said to have been baptized with the emblems of the Spirit. Their being completely surrounded and covered with the wind and fire, might indeed have been called a baptism, or immersion, but it is not so called in scripture, and therefore we have no right to call it so. The baptism with fire has no reference whatever to the tongues of fire. Men are baptized with the Holy Ghost when they are filled with the Holy Ghost, and their minds are under divine influence; and they are baptized with fire when they are overwhelmed with temporal distress, or plunged into that lake which burneth with fire and brimstone. Hence the mode of baptism can never be ascertained from the pentecostal blessing. As we know nothing whatever of the *mode* in which the Holy Spirit himself influences the human mind, we cannot learn from that the mode of baptism.

Just as we argue against the anthropomorphites, that though the Almighty is called a man he cannot be so literally, because he is also called a sun, a shield, and a rock, and he could not be all these, so we may argue of the Holy Spirit. If the manner of his operations is thought to be described by pouring because he is sometimes said to be poured out, yet this cannot be taken literally, as he is also compared to a flowing river, and to a well of water

springing up. If, then, baptism is to represent pouring, it should also represent a running stream, or a springing up fountain. But as all these opposite comparisons cannot represent the mode of the Spirit's communication, neither of them can; and therefore the mode of baptism, whether pouring or immersion, cannot be learned from this source. The figurative baptism of the Holy Ghost cannot explain to us the mode of literal baptism.

Moreover, the manner in which the *emblems of the Spirit* appeared cannot represent baptism, because this is nowhere called a baptism, and we have therefore no right to argue as if it were.

Neither can we learn the mode of the Christian ordinance from the baptism with fire, because this is a figurative expression, and we must explain the figurative by the literal, and not the literal by the figurative. Besides, no act can illustrate the mode in which the ungodly are punished.

The only way in which we can discover the true mode of baptism is by examining the ordinary import of the terms applied to it, and the plain narratives describing the circumstances connected with it, and the obvious comparisons expressly made in the scripture between it and certain literal transactions well known among men.

THE NUMBER OF THE SAVED.

PART OF A DISCOURSE DELIVERED AT THE MONTHLY MISSIONARY PRAYER MEETING,
CALCUTTA, MARCH, 1845,

BY ANDREW LESLIE, BAPTIST MISSIONARY.

"After this I beheld, and lo, a great multitude whom no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb."—REVELATION vii. 9, 10.

AMONG the many arguments which are adduced by an ungodly world against a reception of the gospel, there

is one argument (if argument it can be called) which is based on the assertion that comparatively few among mankind

have ever received the gospel, and of those few, the greater number have been poor and illiterate. Allowing this statement to be, in its utmost latitude, true, it is difficult to see how any good argument can be derived from it for a rejection of the gospel. If arguments for the reception of anything are to be based on the numbers and the respectability of those who have adhered to it rather than on the thing itself, then Popery, Mohammedanism, and paganism, must all be adopted; for all these have had almost countless millions of adherents, and among them emperors, kings, nobles, and rich men beyond all calculation. But all these systems cannot be true; for in many particulars they contradict each other, and he who would embrace them all would find himself in a very odd position as it regarded his faith and obedience.

But is it really true that the adherents of the gospel have been so few in number and so despicable in mind and in circumstances as they are said to have been? Our text assures us, that, at least, they will at last form a multitude which no man will be able to number,—people of all nations, kindreds, and tongues: and other passages assure us, that into this vast assembly the kings of the earth shall bring their glory and honour; yea, the glory and honour of the nations shall be brought into it. With a view to the verification of this delightful statement, let us take a rapid glance at what we are told respecting the numbers and rank of the people of God in ages by-gone.

I know not whether it were so, that from the time of the flood up to the coming of Christ, the true worshippers of God were never fewer in one age than they had been in the preceding, although I am strongly inclined to think that something like this really was the fact; yet we are certain that such has been the case from the day of Pentecost until the present mo-

ment. All that is told us in the bible respecting the Christian dispensation, seems to mark it out as an era that should always be extending its conquests; always increasing, and never decreasing. The stone cut out of the mountain was to grow, and grow until it filled the whole world; the grain of mustard seed, which is the least of all seeds, was to increase and increase until it became a great tree, and overshadowed the whole earth; and the leaven hid in three measures of meal was to spread and spread until it leavened the whole mass. All these emblems of the kingdom of God, if they mean anything at all, must surely mean a progressive, and never a retrograde movement. And this I suspect will, on an attentive examination of the circumstances, be found to be strictly true. If we take up almost any church history, we cannot fail to discover, that as each century of the Christian era has been rolling on, the territory embraced by the gospel has been continually enlarging. It is true that some few places have been lost which were once held; but these are nothing compared with the actual gains. Far am I from saying, that wherever Christianity has been carried in the name, that there also it has been carried in the reality; I know that such has not been the case. But I am, nevertheless, inclined to believe that the number of converts has never been less in one age than it was in the preceding. Thus, if they were many in the apostolic age, they were more in the next age, and still more in the third age, and so on till the present day, when they number more than in any preceding time. Numerous, indeed, must have been the souls that were gathered into heaven from the days of the apostles up till the reign of Constantine, a comparatively pure period of the church, and a period in which it had extended itself into every part of the great Roman empire, and

even far beyond its limits. It is true, that after this epoch, the church in many places became corrupted; but with this corruption, did the true followers of Christ become less in number than they were before? If so, who were these Christians in Wales, these Culdees in Scotland and Ireland, these Cathari, Paterines, Gundulphians, Berengarians, Henricians, Paulicians, and a great many others in different parts of the continent of Europe? And above all, who were these Waldenses and Albigenses, on the mountains and in the valleys that separate France from Italy, all of whom were found existing during what is called the dark ages of the church, and none of whom would submit to the pope of Rome? How numerous they must have been we are able to conjecture from the fact, that more than a million of the Waldenses suffered death rather than profess the tenets of Popery. The truth is, that through all the dark ages, there was a people existing in all the countries of Europe, and even elsewhere, over whom the pope had really no rule; a people, for the most part, hidden, but a numerous people, and a people who sighed and cried for the abominations around them; and a people who loved the truth, and, as far as they could, obeyed it. All history concurs to show that the number of true vital Christians had by no means decreased during these awful times. And surely none will say that they have diminished since the days of Luther. In our days particularly, Christianity is widening its territory at a rapid rate. I grant you that the present period is, according as it is expressed by some, a period of great profession; a period of much chaff: but can there be much chaff without a proportionate quantity of wheat? Nothing is more difficult than to arrive at any accurate idea of the number of the real people of God living on the face of

the earth at any given time. They are so dispersed, many of them are inhabiting towns, villages, and countries that have scarcely any communication with other places; many of them are so poor that they attract no notice; and many of them are so imperfect that it is difficult to distinguish them from the merely nominal Christian. And if the numbers cannot be arrived at for any given time, and especially for the present time, who can arrive at them for all the ages that are past?

O were all the people of God collected before us in one band; all the people of God who lived before the flood; all in the days of the patriarchs; all the pious Israelites that lived from the exit from Egypt to the coming of Christ; all the converted Gentiles who lived, before the same event, in Mesopotamia, in Egypt, in Tyre, in Babylon, in Nineveh, and in other places and countries around Judea: and if to them were added all that were, after the establishment of the Christian dispensation, converted in Greece, where the most imposing system of idolatry that ever existed was completely overthrown; all that were converted in the early ages in Africa, where Christians were once so numerous that upwards of four hundred bishops assembled at one council; all that were, in the same period, converted in Armenia, in Persia, in Arabia, in India, and in other places, countries in which true Christianity once really flourished; all, too, that were converted in the same early period in Italy, in Spain, in France, in Britain, in Germany, in Russia, in Sweden, in Norway, and in other countries of Europe: and if to these, again, we add all that we may suppose to have remained uninfected by the sad corruptions which broke out in both the eastern and western churches; and there is unquestionable evidence that thousands and tens of thousands in the midst of these communities did re-

main unstained : and if we add again to these all that have been converted to God since the reformation ; all in Europe, where many noble and distinguished Christians have appeared ; all that have been converted in North America, where flocks even of the Indians have been gathered into the fold of Christ ; all that in our days have been converted in the West India isles, in the South Sea isles, in Southern Africa, in India, and in a thousand other places : and if again we add to all these, all the infants that have died from the foundation of the world till the present day, every one of whom is, no doubt, safe in heaven, O what a multitude they would be ! The stars in heaven, and the sands upon the sea shore, would scarcely be sufficient to equal them ! And yet what are even all these when compared with what is hereafter to be gathered into the kingdom of Christ, when the earth shall be full of the knowledge of the Lord, as the waters cover the channel of the sea ? Verily Christ will not have died in vain, and verily heaven will not be an unpeopled abode !

I grant you that there is a frightful back-ground to this enchanting scene ; but let us not look at that just now. Let us rather attend to some of the lessons afforded us by our present subject.

One is just that which we noticed at the commencement of this address, namely, that it is absurd to reject Christianity on the ground that it has throughout had but few adherents, and that these few have been mostly poor and illiterate. Such, as you cannot fail to have seen, has not been the case ; the number has not been small, nor have they been wholly poor and illiterate. Such a list of noble, exalted, and intelligent men could be presented from

the ranks of Christianity as could not be equalled by that from any party that ever existed in the world. Here are emperors, kings, nobles, philosophers, and what is better than all, martyrs and holy men beyond all calculation. Well said the poet, in a homely verse,—

“ When God makes up his last account,
Of natives in his holy mount,
’Twill be an honour to appear,
As one new-born or nourished there.”

Another lesson to be learned from the statements we have made is this, that there is no reason to fear for the safety and prosperity of the true church of Christ. If it be true that the kingdom of Christ is to be progressive—never to retrograde—then we need not be really alarmed at the assaults of Popery, or of anything else of an equally hostile kind, if anything indeed equally hostile does exist, or can ever exist. The church of Christ must advance. It is true it may suffer a check here and there ; but it must be on the increase somewhere or another. If the waters retire from one shore, they will, with an increase of power, roll in upon another : aye, and with a still greater increase of power, roll back, in due time, upon the place from which they had retreated. Our age is peculiarly an age of bibles. Had the same been the case at the rise of Popery and Mohammedanism, never could they have succeeded to the extent which they did ; and never will they succeed to anything like the same extent again. Before Popery can really triumph where protestantism now prevails, it must first destroy all the bibles that are there. And in attempting this, which it has impiety enough to do, it will kindle a fire which, like that into which the three Hebrew youths were cast, will assuredly consume the whole system, root and branch.

EFFECTS OF EXCESSIVE MENTAL EXERTION.

From "The Power of the Soul over the Body. By George Moore, M.D."

DELIRIUM may arise either from mental stimulants or from mental sedatives, in a weakened and wearied state of the brain. In either case the same effects follow; as the organization is so disturbed that it consents not in due order to the force which, in its proper condition, is formed to actuate it, namely, the mind. To make a mental exertion when the brain is wearied or unduly excited, is only to aggravate disorder, and endanger the fine fabric thus violently acted upon. Thus it is that men of mental determination, under the force and pressure of urgent business, instead of yielding to the indications of weariness, continue to work on till delirium takes the place of healthy attention. The secretary of an extensive and useful institution, for instance, suffers from bad health; his mind and heart find no rest at home; at this juncture the directors call for accounts, and a multitude of correspondents are urgent for replies. He finds some one of these agents is guilty of defalcation. He grows miserable; his digestion fails, he appears flushed and flurried, his head aches, he can scarcely connect his thoughts, his hand trembles, he uses wrong words

both in speaking and in writing; he retires, and immediately begins to connect the feeling of his own inability to attend to business with the idea of robbing his employers, and at length fancies that he is the defaulter, by whose case his mind has been excited. He thinks himself the guilty person, and haunted by the worst consequent phantoms, he becomes intolerable to himself, and feels as if called on to expiate his crime by destroying his life with his own hand. His pious habit still prevails, and he executes the horrible deed in calm and devout resignation to what he deems the will of heaven. This is a true case and is no uncommon result of disobedience to the natural law, which insists on our seeking rest when wearied, and submitting patiently to infirmity as our daily portion.

All disobedience to the divine laws, whether natural or moral, must of course be inevitably followed by suffering and disorder; nor can any one who exposes himself to its causes be exempt, unless by miracle, from insanity or hallucination, as long as mind acts through matter, and manifests itself in keeping with its condition.

JUVENILE PIETY AND USEFULNESS.

From the New York Baptist Advocate.

WHEN Mr. Whitefield was preaching in America, a certain lady in New England became a subject of grace, and, of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but a little daughter, between nine and eleven years of age. This child she took into her closet with her, from day to day, a witness to her

cries and tears. It pleased God, after some time, to touch the heart of the child; and, after sorrow for sin, to give her the knowledge of salvation through the remission of sin. The child, then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "O mother, if all the world knew this! I wish I could tell every body! Pray, mother, let me run

to some of the neighbours, and tell them, that they may be happy, and love my Saviour too!"

"Ah, my dear child," said the mother, "that would be useless; for, I suppose, if you were to tell your experience, there is not one in many miles but what would laugh at you, and say that it was all delusion."

"O mother," said the child, "I think they would believe me. I must go over to the shoemaker, and tell him; he will believe me."

She ran over, and found him at work in his shop. She began by telling him

that he must die, and that he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that she now was so happy she did not know how to tell it! The shoemaker was struck; his tears flowed down like rain; he threw aside his work and cried for mercy, by prayer and supplication. That alarmed the neighbourhood, and in a few months from that time there were above fifty people brought to the knowledge of Jesus, and experiencing his power and grace.

A BAPTISMAL SCENE IN AMERICA.

BY MRS. M. L. GARDINER.

'Twas sabbath eve, the sun was low,
Serenely sinking in the west;
A crimson cloud hung o'er his brow,
Which fancy peopled with the blest.
Admiring saints in beauty stood,
With golden harp in either hand;
And bending o'er the crystal flood,
Welcomed with smiles, a pilgrim band,

Who had renounced the things of earth,
And freely yielded all for heaven;
Forsook the scenes of joy and mirth,
For the sweet hope of sins forgiven.
Though winds were high and proud waves curl'd
Majestic on the pebbly shore,
The gospel banner high unfurl'd,
With fearless steps they onward bore.

Like incense rose the voice of prayer,
And mingled with the gusty breeze;
The aged and the young were there,
With thoughtful look and bended knees.
Among them was a fair young girl,
With auburn air and eyes of blue,
Who heeded not the wild waves curl
As brighter objects met her view.

And there amid the waters stood
The Man of God with solemn brow;
Alone he trod the swelling flood,
With courage firm and footsteps slow.
Calmly he gazed on all around,
As if he felt his Saviour near;
And then immersed with awe profound,
Each convert in the waters clear.

Love (not the wave that o'er them roll'd),
Redeemed them from the second death;
Love brought the wanderers to the fold,
And crowned them with an Eden wreath!
Their songs of praise ascended high,
And rolled in sweetness o'er the flood;
While earth and ocean, air and sky,
Resounded loud that "God is good!"

Behind the clouds that lightly flew,
The sun oft veiled his rosy face;
Then forth as if the scene to view,
He burst in tenfold loveliness!
O'er hill-tops, turrets, steeples high,
He threw a flood of liquid light;
As if an all-pervading eye
Approved the scene and bless'd the sight:

Then sinking slowly in the main,
His parting blessing seemed to fall
Upon the humble pious train,
Who followed at their Master's call.
The setting sun, the gathering crowd,
The prayer of faith, the song of praise;
The wind, the wave, the crimson cloud,
Conspired one general pulse to raise.
Oh, never can my soul forget
The beauty of that sabbath scene;
The hour, the place, I see it yet,
A leaf in memory's chaplet green.

REVIEWS.

Meditationes Hebraicæ, or a Doctrinal and Practical Exposition of the Epistle of St. Paul to the Hebrews, in a Series of Lectures. By the Rev. WILLIAM TAIT, Incumbent of Holy Trinity Church, Wakefield. London: Two Volumes, octavo, pp. 1310. Price 24s. cloth.

There is perhaps no temptation against which the faithful servants of Christ have, in the present day, greater reason to be on their guard, than the temptation to neglect the habitual and assiduous study of the sacred pages. There is such a demand for incessant exertion, both on those Christians who are dependent for temporal support on their attention to the affairs of this life, and on those who are set apart for the promotion of the good of our churches, that great self-denial and stedfastness are necessary to enable men of talent to devote an adequate portion of their time to reading and prayer. The intelligence of the age also demands that public men should cultivate some acquaintance with general literature and science; and questions are continually arising which require that all who deem it their duty to take a prominent part in active exertion for the commonwealth, should devote time to inquiries relating to secular history and the details of passing events. The study of the scriptures is therefore liable, from time to time, to be deferred to a more convenient season, even by men who delight in the exercise; the pressure of what appear to be urgent claims upon the passing week necessitating the postponement of every thing that will bear to be postponed, though confessedly of paramount importance. It is as an angel of light, calling for benevolent, active, continuous effort, that Satan now tempts us to neglect the provision made for our spiritual nutriment, whence alone we can derive the vigour which we need. A voice exclaims, like that of Saul, "Cursed be the man that eateth any food this day!" Obedient to the dictate, without recruiting our strength, we persevere in faintness and comparative inefficiency, or at most, like Jonathan, dip the end

of a rod hastily into the honey-comb, taste a little, and press onward.

There is no part of the inspired volume, the study of which would be at the present time more seasonable than the epistle to the Hebrews. Enlightened views of subjects which it elucidates, would preserve the church from prevalent errors which in some circles are progressing rapidly. It is a divine corrective of that Judaizing spirit which has been in every age one of the most baneful hindrances to true Christianity, and which is at the present moment peculiarly active. It is itself a comment on the Mosaic economy, and it unfolds a system of hermeneutics applicable to Old Testament prophecies. While the fundamental doctrines of Christianity are systematically exhibited in the epistle to the Romans, the writer of the epistle to the Hebrews, addressing himself to men who, considering their standing, ought to be teachers, leaves the principles of the doctrine of Christ, and leads them on to perfection.

Among the commentaries on this invaluable epistle—and they are not a few—that before us will take a highly respectable place. It is the production of a clergyman of the established church; but of one who belongs to the very best class of churchmen, and of one whose phraseology is habitually free from the exceptionable peculiarities of what is called the evangelical school. Occasionally a paragraph occurs in which something pertaining to the services or arrangements of his church is vindicated, but this is not done offensively. It is an excellent specimen of pulpit exposition—a work difficult to perform, but of great utility. He tells us that he commenced it in 1811, with a congregation in the Isle of Man; that he has gone over the course a second time at Wakefield; and that many of his hearers having found the lectures profitable, he has at their suggestion committed them to the press. He did well in complying with their wishes, for it would have been much to be regretted if these discourses had not been rendered accessible to other congregations, and other communities of Christians, as well as to his

own. One passage in the preface, indeed, startled us: anticipating coincidences of thought between himself and preceding writers on the epistle, he says, "I am entirely unacquainted either with the work of Owen or of Deering, of Gouge or of Lawson, of Jones, of Vaughan, or of Maclean." It is, however, not boastfully, but modestly, that he makes this statement; he acknowledges his obligations to professor Stuart's Commentary, and to the Duke of Manchester's *Horæ Hebraicæ*; and he shows plainly his acquaintance with the works of eminent biblical critics, as well as his familiarity with the original scriptures. In some instances it has appeared to us as though the correctness of his exegesis would have been greater, had he availed himself of the labours of Maclean and Owen; but perhaps, on the other hand, his expositions would in that case have lost much of the freshness and cordiality by which they are now distinguished. In spirit and style they approach more nearly to the commentaries of Calvin than to those of any other writer with whose works we are acquainted. The sentiments, too, are very much in accordance with those of that eminent theologian. Having been intended for the pulpit, verbal criticism is in general kept out of sight; but its results are brought forward in a manner that will interest the learned as well as the masses. Of course there are passages on which the views of the author differ from our own, but they are comparatively few, and the prevalent character of the work is that of unusual excellence. A specimen or two will corroborate our testimony. On the first verse of the eighth chapter, Mr. Tait, after reference to the visions of Ezekiel in which he saw upon the likeness of the throne, "the likeness as the appearance of a man," observes that a divine and human high priest is now sitting above the heavens, and adds,—

"Could the light inaccessible which shrouds unseen deity abate itself a little, we should see, as the prophet saw, a man in the midst of the throne—one with a human heart and human feelings, yea, one with human hands and feet, and a human side. For he who sits on that throne is the same who said of himself, after he rose to glory, 'a spirit hath not flesh and bones, as ye see me have.'"

"Yes, my brethren, our High Priest is indeed a man, and has indeed the feelings of a

man. I cannot resist giving an example, it is a most deeply touching one. We read once and *once only* in the entire New Testament, of Jesus *standing* in the presence of God. 'Behold,' said St. Stephen, as they gnashed on him with their teeth, 'I see heaven opened, and the Son of Man *standing* on the right hand of God.' Whence this incongruity with the text and with other scriptures? Oh, call it not incongruity: it is most beautiful and perfect harmony. Can a mother keep her seat and see her little one fall into the fire? No: nature constrains her to rise and run to the rescue of her child. Now Jesus says, 'Can a mother forget her sucking child, that she should not have compassion on the son of her womb?—yea, they may forget, yet will not I forget thee.' He could not keep his seat, then, and see his servant murdered. He *rose up* when he beheld his first martyr's extremity—our 'faithful High Priest' *rose up*, that he might bend his eyes with intentest observation on what was passing below. We are told that 'all who sat in the council, looking stedfastly' on that persecuted saint, 'saw his face as it had been the face of an angel.' Well might it appear so, well might it beam seraphic peace and joy; he knew that he was not forgotten. And if we had the faith of St. Stephen—if we lived in the daily consciousness of being remembered by our Saviour on high, our faces would shine as did the face of that noble martyr. No difficulties would perplex, no dangers would affright, no distresses would overwhelm us; in the midst of abounding calamity and sorrow we should still be at peace in God. Alas, why is it not so with us? Why do we ever complain that we are forsaken, friendless, or desolate? Is there not 'a friend that sticketh closer than a brother?' There is, my brethren; and no son of man need be friendless as long as He lives on high."—*Pp.* 519, 520.

On the ninth and tenth verses of the ninth chapter, our author writes thus:—

"It is of the tabernacle that St. Paul has been speaking in the immediately preceding context; he therefore means to tell the Hebrews in these words that the tabernacle was a figure. It was a figure of God's true dwelling-place above, of which he speaks in Isaiah,—'Heaven is my throne and the earth is my footstool, where is the house that ye build unto me?' It *has been* a figure, says the apostle, down to the *present time*, i. e., from the day that Moses reared it until these days of the Christian dispensation, when the reality has been revealed. In this figurative house of God, he goes on to say, there 'are offered both gifts and sacrifices.' For the temple was then standing, and the

priests were still occupied in their ministry, i. e., in presenting to God the gifts of his people, and sacrificial blood for the putting away of sin. But these gifts and sacrifices, adds St. Paul, 'cannot make him that does the service perfect as pertaining to the conscience,' i. e., cannot afford to the worshipper the blessing of peace with God. A Jew had sinned and brought his sacrifice; it was duly offered for him. He next brought his gift; it was duly presented and accepted. May I now believe, he said to the ministering priest, that I am absolved by God from sin—may I look without fear to the dreadful day of judgment—may I infer from the acceptance of my gift, that my person is eternally accepted? You are cleansed from ceremonial guilt, would be the priest's answer; you have no occasion to dread temporal judgment at the hand of God. You may also infer, from the acceptance of your gift, that he regards you as one of the holy people, and that you are entitled to all the benefits of the covenant of God with Israel. But of anything further, the priest would say, I dare not speak; *my ministry reaches not to the world to come.*

And so the worshipper returned from the tabernacle or temple, disappointed and unrelieved. This, says St. Paul to the Hebrews, is the imperfection of your priestly ministry. Why, then, was such a ministry ordained, the Hebrews might have asked,—why were such gifts and sacrifices appointed by God to be offered? The ministry was ordained, answers the apostle, and the gifts and sacrifices were appointed, 'along with meats and drinks, and divers washings—fleshly ordinances, only till the time of reformation.' These words, besides being a satisfactory answer to the question which we have supposed to be asked, throw on this whole subject further light of the most important kind. A fallen creature, in order to salvation, needs something more than the forgiveness of sin; he needs deliverance from sin's moral power; he needs to be made holy that he may be capable of fellowship with God. Let us suppose for a moment that an Israelite feeling, as devout king David did, the depravity of his nature, and desirous like him, of avoiding sin and of attaining to holiness, had repaired to the ministering priest. The priest would have told him, that if he would avoid uncleanness, he must not eat of the coneys, the hare, or the swine, of the eagle, the ossifrage or the osprey. He would have told him further, that if he desired to be peculiarly holy, he was at liberty to consecrate himself to God by taking the vow of the Nazarite. And this vow required him, the priest would have said, to drink no wine nor strong drink, and to eat nothing

that came 'of the vine-tree, from the kernels even to the husk.' He would have instructed him finally that if he was unclean by having touched the dead body of a man, or by having come in contact with a leper, or by having carried the carcase of a sin-offering, he might be cleansed again and mingle with his brethren as before, by bathing his flesh in water. But if the inquirer had answered, I am seeking the cleansing, not of the flesh, but of the heart, tell me how I may be delivered from the real uncleanness of sin, and how I may attain to fellowship with the Holy One of Israel, the priest must have replied, *my ministry reaches not to the heart*, the ordinances with which I am charged are ordinances for the flesh only. And so, whether the devout worshipper sought peace of conscience on the one hand, or purity of heart on the other, he found the provisions of the law of Moses utterly unsuited to his need. The believing Hebrews were perfectly aware of this. And they were therefore able to estimate the argument of the apostle in the text, that God never designed to put off his people with such miserable shadows,—that he had appointed the sacrifice which could not pacify the conscience, and the washing which could not cleanse the heart, 'only till the time of reformation.'—*Pp. 574–577.*

To our brethren in the ministry, especially, we recommend the perusal of this work. They will find it an admirable book for putting the mind into a right frame when they sit down to prepare for Lord's day exercises; refreshing to their spirits, suggestive of topics for discussion, and abounding with beautiful expositions. If any opulent lover of good books should purchase two copies, one for himself and one for his pastor, it is not likely that he will see cause afterwards to regret it.

My Life. By an Ex-Dissenter. London: Fraser. Pp. 466.

Confessions of a Convert from Baptism in Water to Baptism with Water. London: Snow. Pp. 130.

At its first appearance, the work entitled "My Life" was characterized by a literary journal thus:—"The present volume is on the part of the church of England; and draws a picture at once bitter, satirical, and humorous, of the condition of the sect of independents." The book professes to be written by the

grandson of a wealthy man, who, having become a dissenter from the most unworthy motives, after exercising arbitrary power in the deacon's office many years, and bequeathing an annuity to the chapel, left the bulk of his property to his son and daughter, clogged with the condition that they should remain members of the independent church to which he belonged. The substance of the work is mean-spirited caricature of follies and misdeeds which occur, or which might be supposed to occur, in nonconformist churches, evincing some acquaintance with names and external circumstances, but at the same time betraying much ignorance as well as bad feeling. However ingeniously it might be fitted to answer a party purpose among the unthinking, it could not fail to draw forth the reprobation of well-informed and honourable-minded men of every class. Nothing can be more obviously base than to publish a tissue of fictions, professing to be a narrative of sufferings endured in connexion with a sect to which the writer never belonged, and a revelation of facts which take place behind scenes to which he never had access. An imposture of this kind every friend of truth will regard as a falsehood of the most detestable species. It was not necessary, therefore, in our judgment, to trouble our readers with any reference to the professed Ex-Dissenter, though his work came into our hands at the time of its publication; but having been reminded of it by the volume which has just appeared, called "Confessions of a Convert," we have placed their titles together at the head of this article. The purposes of the authors differ, but the means employed and the spirit evinced are identical. The former was intended to excite prejudices against dissenters generally, exhibiting them as vulgar, illiterate, and repulsive; the latter is intended to diffuse similar impressions respecting those dissenters who practise immersion. The former was designed to render service to the church of England by depreciating the independents; the latter to render service to the independents by depreciating the baptists. But it is the same apparatus that is employed, though on different victims. In both cases, professions of piety, love of truth, and candour, are abundant. In both there are arguments interspersed with the incidents, in which the side that is to

be abandoned is sustained very badly, and the usual allegations of controversialists are set forth plausibly on the side that is to be triumphant. The Ex-Dissenter dedicates his book to the clergy of the church of England, humbly hoping that it may serve "to instruct the laity of that church in the absurdities, contradictions, errors, and dangers of modern dissenterism:" the Convert from Baptism in Water says, "Let ministers and parents aid him by placing it in their hands, and he is assured that it will not be without advantage to their youthful charge." The Ex-Dissenter distinguishes different classes of dissenters from each other, acknowledging that there are some places of worship "where the quiet and calm piety of mistaken, but respected nonconformity still exists, and where in the deep and high built pews of former times, some pious heartfelt prayers still rise to the God of the sabbath and the Saviour of his people:" the Convert from Baptism in Water discriminates too, and certifies that he "uses the words 'class of baptists' because much of what he has written will apply only to a portion of that body—a portion, however, by no means small, and one whose sentiments and spirit inflict still greater injury upon their own denomination than upon those whose practice they oppose." The Ex-Dissenter was provoked to publish his story because he saw the church was in danger;—it was "time that the eyes of the population of the land should be opened,"—dissenters were circulating tracts, he complained, by thousands, and Church Rate Abolition Societies were formed: the Convert was induced to come forward also "to supply an antidote to the arts and sophistries by which" the young "are likely to be assailed." "No one," he declares, "desires more devoutly than the writer the dawn of that day when the question of baptism shall cease to vex the church. But recent events—especially the formation of the 'Bible Translation Society,' and the 'Baptist Tract Society,' with the speeches at the meetings of the one, and the publications issued by the other, too plainly show that such a period is distant. Under these circumstances, pædobaptists must defend their principles, and, when requisite, expose the reasonings and practices of their baptist brethren."

Now then for the "Confessions." We

do not suppose that it is a genuine piece of autobiography that lies before us; but we will give the writer the benefit of the doubt, and treat his narrative as the narrative of a real man, whose retrospect is faithfully though partially recorded.

The author had the misfortune, it seems, to be born of parents who were baptists. These baptists had a pastor—"a little man, and rather corpulent; with a stiff gait, a pompous air, a round and rubicund face, and a very loud voice." The little man was accustomed "frequently 'to smoke a pipe,' as he phrased it, and spend an evening" at the house of the author's father. In these visits the author rejoiced greatly; "because he was then generally allowed to sit up to supper, and drink a little brandy and water out of his father's tumbler:"—a part of the entertainment with which he assures us that he was much more edified than he was with the grave conversation that accompanied it. Of course he cannot be expected to remember now what he heard without understanding it then; but he can remember that two passages of scripture, "one about the much water of Enon, and the other about Philip and the eunuch going down into the water and coming up out of the water," were frequently quoted; and that whenever infant sprinkling was mentioned, the little man's countenance changed, "his small laughing eyes shot fire, and his voice and mien assumed an unwonted," he thinks, "an unnatural solemnity."

It happened to our author while yet a boy, to witness some extraordinary occurrences on baptizing occasions, such as we never witnessed, and should not have believed, had he not told us that he saw them himself. "The struggling of a young person who succeeded in wrenching herself from the minister's grasp, and fell with a loud splash into the baptistry," very naturally "*impressed*" the young gentleman who saw it;—it would have impressed us had we seen it; and we can only account for it on the supposition that the stature of the little man was exceedingly diminutive. "At one of these seasons," the author says, "my curiosity was keenly excited by seeing the same female dipped twice; and as on my return home I gave my parents no rest until they explained this mystery, I was much amused to find that an officious

little fellow, a shoemaker, whom we called 'Tim,' and who was standing near the baptistry at the time, positively declared to Mr. B., the minister, "in a low tone, that he plainly saw the poor woman's nose high and dry above water, and that, therefore, she was not baptized, and 'should not sit down at the table,' unless she was dipped again, which was accordingly done." At another time, in an oblivious moment, the young witness "actually burst out into a loud laugh, and clapped his little hands with unutterable delight" (for which however he was sent to bed as soon as he reached home) to see the "short, stiff, portly" minister "lose his balance and his footing, while attempting to immerse a man twice his own bulk, and himself fall sideways, and with no small stir and splutter, into the water!"

If these baptists were awkward in the water, it is however some comfort to find that they were no less awkward when out of it. The practice was probably not so much to blame, after all, as the practitioners. A minister who was "extremely popular in his own denomination, and was deemed the most powerful advocate of their peculiarities in that part of the country," was invited to preach on one baptizing occasion, and his antics in the pulpit were as unsightly as any of the proceedings that followed. When he announced his text, he "accompanied the utterance with an expressive glance of his eyes, and a peculiar shake of the head, which were evidently intended to convey the preacher's full belief that this passage settled the whole controversy." In his sermon, as we are told, "Rarely has so cold a subject generated so much heat. The tongue, the fist, and the foot, each performed its part. With stentorian voice, and emphatic stamp, and heavy blows upon the bible, if not 'with start and stare theatric,' he strove to make his words impressive. His entire manner reminded me of those savage tribes, who, when engaged in battle, endeavour, by violent gesticulations and horrid clamour, to paralyze or scatter the foes whom they cannot otherwise subdue." And, as was the pulpit, so were the pews. Some of the hearers "stood gazing intently upon the preacher, and might be seen, at the conclusion of each ejaculation and appeal, giving their heads an emphatic jerk of approbation. Over the features of others there played a grim

smile of satisfaction, which in a few cases became ghastly, from the unnatural contrast which an effort to seem pleased presented with their crimped up cheeks, corrugated upper lip, and cadaverous countenance; whilst there were a few from whose eyes there flashed the gleams of an unhallowed fire, which the preacher's words had kindled in their hearts." We are quoting the author's own language, and he was an eyewitness. If, however, we receive such facts on his testimony, he can hardly censure us for expressing our regret that the baptists with whom he fell in, happened to be such unfavourable specimens of the genus.

But this is not the worst: these baptists were as injudicious as they were clumsy. As the author appeared in earnest about religion, when he was twenty years of age, instead of encouraging him discreetly to profess his faith in the appointed method, they pressed the duty of baptism with revolting eagerness. "Why it was I know not," he says, "except from the hope that I should succeed to my honoured father's position, who was a deacon of the church, and what the good people called 'a pillar of the place,' but there was certainly much effort employed to get me safely under the water." A course was pursued, exactly adapted to make a headstrong and conceited youth resist the wishes of his importunate prompters. It appeared to him that the influential preacher already referred to had been sent for purposely to influence his decision. He wrote to the minister afterwards a long letter, just such a one as it is conceivable that a saucy, consequential lad might write, if thoroughly devoid of humility, and lost to all sense of decorum. Having circulated two or three copies of this letter in the congregation, he was openly committed; and the issue is given thus in his own words:—"Fully convinced that Christian baptism, though not immersion, was both a duty and a privilege, and, not having been dedicated to God in that ordinance during my infancy, I felt that it became me to fulfil this obligation immediately. I therefore applied for baptism to the independent minister in our town, who readily acceded to my request by publicly administering to me that ordinance."

All this is mixed up with anecdotes, conversations, and incidental remarks,

tending to produce a conviction in the mind of the uninformed reader that baptists have no substantial reason for their practice; that they are more intent upon getting people under the water than on anything else in religion; and that, with few exceptions, they are an ignorant, bigotted, low-minded set. The young inquirer is taught that it must be "both a humiliation and a mortification for a baptist to cast his eye over the shelves of a large theological library, and to find there scarcely a writer of any note or weight who has belonged to their denomination;"—that no sooner do young persons "evince any seriousness, and seem to be inquiring after salvation, than they are assailed on the subject of immersion, supplied with numerous tracts in support of the practice, and allowed no rest until they are under the water;"—that, "instead of directing the eye of the half-awakened sinner upwards to the cross, it is pointed downwards to the baptistry." And though these and similar generalities are seasoned with insinuations about brandy in the vestries awaiting young women when they return thither, and other accompaniments of which we apprehend few baptists know anything, unless they have learned them from that repertory of inventions that bears the name of Mr. Thorn, yet the author scruples not to say in his preface, "If some readers are staggered at a few of the incidents narrated in the following pages, the writer would assure them that he has withheld several other circumstances far more startling than those which are detailed, and which might have been confirmed by many witnesses, solely because they would supply indications of ignorance, superstition, and prejudice, which would seem incredible."

What there is to correspond with the title of "Confessions of a Convert from Baptism in Water to Baptism with Water," it is difficult to perceive. The author's confessions are not confessions of his own follies, but of the follies of others. Considerate soul! Generous benefactor! Perceiving that we do not ourselves confess, he kindly undertakes to confess for us. He confesses readily that the baptist pastor had not been favoured with an academic education; that the baptist members were illiterate, vulgar, and addicted to the use of measures adapted to defeat their own purposes; that he was subjected to

numerous annoyances and unworthy proceedings from the narrow-minded men with whom he had been connected; that "few days passed for two or three weeks in which he did not receive one or more anonymous letters, most of them bitter and badly written; and, without one exception, conveying rather the spleen than the sentiments of their writers." But, respecting his own conduct or habits, except it be his early fondness for brandy and water, it is difficult to find anything that can be called a confession. And with what propriety can he designate himself a Convert? At what period of his life does he suppose that we should have acknowledged him as a baptist? His parents were baptists; but he ought to know that we disclaim all hereditary privileges for our children. We do not acknowledge any one as a Christian because he has Christian parents, or any one as a baptist because he is the son of a baptist. He had never been baptized, and therefore he was not a baptist. Nay, while he was yet a child, hearing a discussion on the subject, he thought the independent obtained the argumentative victory, and considered it rather strange, that although his parents believed that Jesus Christ loved his little sister, that he would have taken her in his arms had he been on earth, and that he had actually received her spirit into heaven, they nevertheless refused to present her to God in baptism, as his pious uncle and aunt presented his cousins. As soon as he became in earnest about religion, "having sufficient spiritual discernment to discover that there was a better baptism than that of water, and being much impressed with the solemn conviction that neither circumcision availeth anything, nor uncircumcision, but a new creature," he "began literally to loathe the trite theme, of which" he "had heard so much, though rarely anything that was either useful or new." When he heard a sermon on the subject, soon afterwards, he tells us that he was attentive, but adds, "Not, indeed, that I expected anything properly original, for I had so frequently heard and read what is usually advanced in favour of immersion, as to be perfectly familiar with, and heartily weary of, the flimsy fallacies, the spider's webs, by which the un-

discerning are entangled and secured."—It may be fair enough to tell the world that he always had too much good sense to be a baptist, but he cannot possibly have any right to advertise his pages as Confessions of a Convert.

But is it come to this? Is pædobaptism in such a plight that aid of this kind is required by our independent brethren? Will independent pastors degrade themselves so far as to recommend these calumnies to the young people of their congregations? Will periodicals, edited by independent ministers, express their approbation of the work, and encourage its sale? If they do, the world will know what to think of their estimate of the position of their own cause, and of its necessities. We trust that the proffered help will be promptly repudiated. There are men, and not a few, among our congregational brethren, who would say, Perish pædobaptism, rather than sustain it by such weapons as these! The general who fears not to meet his antagonist in the field, will not avail himself of the stiletto of the assassin. Yet, as the John Bull newspaper lauded the work of the alleged Ex-Dissenter, so there may be some of those who handle the pen among our dissenting contemporaries who will commend these "Confessions" to the attention of their readers, as admirably adapted to settle their minds on the long disputed questions to which they refer. Not the men who are most firmly established in their belief of the pædobaptist system;—not the men whose honest convictions in favour of their practice is the most decided;—but the men who ardently wish that logic would render them better service than it furnishes, that scripture was more explicit than it is in favour of their practice, and that the members of their churches were less susceptible than they are to baptist argumentation. There are those, we are informed, who think that Dr. Halley, who wrote like a gentleman, a scholar, and a Christian, has not rendered their cause much service. These will perhaps announce that this is just the sort of book that was wanted. It will, at all events, be useful in one respect,—it will be a test of the good taste and good feeling of the pædobaptist magazines.

BRIEF NOTICES.

The Literary History of the New Testament.
London: 8vo. pp. 608. Price 14s.

The recommendations prefixed to this volume by Mr. Bickersteth and Dr. Pye Smith—men differing from each other materially in some of their sentiments and predilections, but both eminent in their respective classes—are a sufficient guarantee of its respectability. The former says, after referring to its component parts, “Thus, without agreeing in all the conclusions of the author of this work, I cheerfully commend it, as likely to be generally useful to all wishing to understand the literary history of incomparably the most needful and the most important book ever given to the world.” The latter says, “Having been favoured with opportunities for perusing considerable portions of this work, in its manuscript, and afterwards in the printed sheets, I feel it a duty and a pleasure to bear my glad testimony to the learning, in particular sacred and ecclesiastical, the indefatigable diligence, the wide research, the candour and impartiality, and the sound judgment, which characterize this welcome addition to our national literature.” The design of the author was to furnish a popular manual, affording a condensed view of the literary history, chronology, internal evidence, and distinctive features of the apostolic writings. He tells us, and the book itself accords with the statement, that it is “the fruit of the biblical studies of many years, during which the materials have been gradually accumulating in the writer’s hands.” He has evidently studied the sacred pages themselves with great care, and read extensively the publications of English and foreign investigators who have preceded him. The different parts of the New Testament are examined separately; as much information as can be collected respecting the penmen and the circumstances in which they were indited is applied to their elucidation, and an analysis of each book is furnished. The public generally, and sabbath school teachers in particular, will find in it instruction with which the times in which we live, and yet more the times on which we are entering, render it important that all should be familiar. There are in it, also, many things which deserve the attention of biblical critics accustomed to such researches. The author has exercised an independent judgment on difficult topics, and even where immediate acquiescence in his conclusions may be withheld, it will be perceived that the arguments in their favour deserve respectful attention. This applies to the Apocalypse, on which there are eighty pages, as well as to those parts of the New Testament which it is easier to interpret.

A Version of the Prophecies of Ezekiel; retaining, for the most part, in English, the same Order of Expression which occurs in the Hebrew Original. By the Rev. JAMES M’FARLAN, Minister at Muiravonside. Edinburgh: 8vo. pp. 163. Price 5s. cloth.

We are always prepared to welcome the result of an investigation of the meaning of a single

book of the original scriptures, to which a man of competent learning and judgment has for several years directed his special attention. Such works will greatly facilitate the production, hereafter, of an English translation of the whole bible superior to any that the world has yet seen; each will be found to have contributed something valuable towards the arduous and important enterprise; and, in the meantime, these translations of single books aid and stimulate diligent students of the sacred pages. The characteristics of Mr. M’Farlan’s version are, adherence to Newcombe’s first rule—the expression of every word in the original by a literal rendering where the English idiom admits of it; and a steady endeavour to make the Hebrew order of words the English order of words. A few brief expository notes are subjoined, some of which are so fanciful that we fear they will throw unmerited discredit on the whole performance.

The Constitution of Apostolical Churches: or, Outlines of Congregationalism. With Two Addresses suited to the Times. By J. SPENCER PEARSALL. Second Edition. London: Snow. 12mo. pp. 141.

The attention of all classes of the religious portion of the community to questions of church polity, is rendered incumbent by the circumstances of the times. The volume before us has claims on our regard as containing a concise statement of the principles of congregationalism, and as being distinguished by precision of style, and by adaptation to general perusal.

The Apostolical Christians, or Catholic Church of Germany. A Narrative of the Present Movement in the Roman Catholic Church; comprising Authentic Documents with Reference to the Coat of Trees; the Confessions, Protests, and Organization of the First Seceding Congregations, the Acts of the General Assembly of Leipzig, &c. Edited by HENRY SMITH, Esq., Author of “The Pilgrims Staff,” &c. With a Recommendatory Preface, by the Rev. W. GOODE, M.A., F.S.A., Rector of St. Antholin, Watling Street. London: Wertheim. 16mo. pp. 200.

A fuller account is given in this volume than any that we had previously seen of the extraordinary transactions which have recently proved very widely spread disaffection to the Romish church among those who were subjected to its sway in Germany. Enlightened Christians will naturally rejoice at the assertion of spiritual freedom, the disposition to investigate divine truth, and the repugnance to the gross abominations of Romanism that have been displayed; though it will be found on examination that the religious views of the reforming party are very defective, both in respect to doctrine and ecclesiastical polity. The spirit in which the account is compiled is good, and the information it contains is interesting.

Thoughts in Affliction. By the Rev. A. S. THELWALL, A.M., of Trinity College, Cambridge. (Tract Society) pp. 180. Price 1s. cloth.

This little volume is well adapted for the perusal of the afflicted. Evangelical truth is not merely recognized, it is wrought into its texture; it is experimental, and evinces much of what Dr. Owen calls spiritual-mindedness. The author is careful not to impart indiscriminate comfort, and anxious to promote the salutary purposes for which affliction is sent.

Report of Proceedings in the Trial by Libel of John Brown, D.D., Professor of Exegetical Theology to the United Secession Church, at the Instance of Drs. James Hay and Andrew Marshall, before the United Associate Synod, July, 1845. Edinburgh: 8vo. pp. 124. Price 1s. 6d.

If any teacher of Christianity wishes to form an estimate of the blessedness of subjection to a "Reverend Synod," and to uninspired "Standards," he may find materials in the five Counts of the Libel, Answers, Defences, Discussions, and Resolutions contained in this pamphlet. The result of the four days proceedings is embodied in the following resolution:—"The Synod, on a review of its deliberations and decisions during this and the last six sederunts, finds, that all the charges laid against Dr. Brown have been disposed of, being severally declared to be unfounded. Finds that there exists no ground even for suspicion that he holds, or has ever held, any opinion on the points under review inconsistent with the word of God, or the subordinate Standards of the Church. The Synod therefore dismisses the libel; and while it sincerely sympathises with Dr. Brown in the unpleasant and painful circumstances in which he has been placed, it renews the expression of confidence in him given at last meeting, and entertains the hope that the issue of this cause has been such as will, by the blessing of God, restore peace and confidence throughout the church, and terminate the unhappy controversy which has so long agitated it."

The North British Review. No. VI. Edinburgh: Kennedy. 8vo. pp. 266.

The organ of the Free Church has sustained a loss which is mentioned in an article on Dr. Welsh's Elements of Church History, in the following terms:—"We are now at liberty to notice this valuable work. Its author conducted this journal from its commencement, and to his exertions it is in a great measure indebted for the success it has enjoyed. The great Disposer of events has been pleased to remove him to a better world in the midst of his usefulness; and we are now called upon to unite with others, with whom in different relations he was connected, in paying a tribute of respect and admiration to his memory." It is evident, however, that there is a band of contributors connected with this undertaking, too numerous to allow the decease of any individual to interfere materially with its prospects.

Chapters on National Education. By the Rev. R. MAXWELL MACBRAIR, M.A., Author of "Geology and Geologists," "Goodness of Providence," &c. London: 8vo. pp. 126. Price 3s. cloth.

The author has collected much information respecting the provision made in many parts of Europe, and in the United States, for the education of the people, and the manner in which it is conducted. He appears to think that those countries which have a national system of popular education contain a larger average of instructed persons than those that are left to the efforts of voluntary zeal, but that the character of the instruction given in the latter case is generally superior to that in the former. Still he is anxious that a system of national education should be established here, and believes that he has discovered a plan that is available. His views are liberal up to a certain point: he sees that it would be "manifestly unjust to form a national system to which all must contribute their support in a way that would favour one particular section, or that would be prejudicial to the interests of any large body of orthodox nonconformists," but to one that would be unfair to heterodox nonconformists, we fear that he would not object strongly. His intentions are evidently good; but, believing as we do, that state schools are no more desirable in this country than state churches, and that the best thing government can do, either for education or religion, is to let it alone, the tendency of such a scheme as he advocates is, in our view, to call off public attention from practicable exertions, and direct it to what is impracticable and inexpedient.

Historical and Miscellaneous Questions, for the Use of Young Persons; with a Selection of British and General Biography, &c., by RICHMAL MANGNALL. A New Edition, illustrated with Twenty-six Maps and Sixty-four Engravings, and considerably Augmented and Improved: including an Original Outline of Ancient Geography and History, a Compendium of the Elements of Astronomy, &c. By W. PINNOCK, Author of the Improved Editions of "Goldsmith's Greece," "Rome," "England," "Pinnock's Catechisms," &c., &c. London: Arnold. 12mo. pp. 544. Roan.

So many of our readers are engaged in tuition, either professionally or parentally, that we presume it is an acceptable service to mention occasionally publications that are well adapted to educational purposes. The reputation of Mangnall's Questions, as a compendium of general knowledge is, however, so thoroughly established, that we should not have adverted to this volume, had it not contained material improvements on former editions. The maps and illustrative engravings will commend themselves at once to the favour both of pupils and teachers; the new arrangements will be found conducive to perspicuity; and the geographical, historical, and astronomical additions, give to the work a completeness which it did not previously possess.

State of Nations, Past and Present. One Thousand Questions and Answers Selected from Modern History. By P. A. BEDDOME. London: 24mo. pp. 256. Price 3s. cloth.

A careful epitome of the history of Europe, with slight notices of events in more distant regions, in which the common fault of attempting too much is judiciously avoided. Events of importance alone are mentioned; and an endeavour to trace their connexion and social results is made with considerable success. The compiler speaks of his work as "an effort to rivet, on youthful memories, a chain of modern history, in which the formation of national character is traced to the influence of national events."

A Manual for the Religious and Moral Instruction of Young Children in the Nursery and Infant School. By SAMUEL WILDERSPIN, Originator of the System of Infant Training; and T. J. TERRINGTON, Secretary to the Hull Infant School Society. London: 8vo. pp. 112. Price 4s.

This volume contains many hymns, tunes, and moral songs, well adapted by their simplicity for little children; and these are not disfigured by sectarianism. We wish that we could say as much for the introductory essay, in which national education being recommended, we are asked, "Through what channel ought it to flow but that of our ancient national church, which has been the bulwark against a thousand evils?" and then are lectured on "the excellence of her constitution."

Spinal Affections, and the Prone System of Treating them; being an Inquiry into the Nature, Causes, and Different Methods of Treating Diseases and Distortions of the Spinal Column, with a View to Illustrate the Great Advantages of the Prone System for the Cure of those Maladies. With Numerous Cases. By JAMES COLES, Member of the Royal College of Surgeons of England, L.A.C.; Senior Surgeon to the Verrall Charitable Society for the Treatment of Poor Persons Afflicted with Diseases and Distortions of the Spine, Chest, and Hips; and Surgeon to the Asylum for Distortions. London: Foolslop 8vo. pp. 344. Price 6s. cloth.

The lamentable prevalence of spinal disease, in its various forms, renders it desirable that intelligent persons, especially heads of families, should make themselves acquainted with its symptoms, causes, and consequences. It is for the use of such persons that this volume is principally intended. The author advocates the recumbent position, as the principal remedial process; yet not as generally employed, but with the face downwards, on a couch constructed for the purpose. His official duties give him the opportunity of seeing great numbers of patients labouring under this and kindred maladies; the cures he records are encouraging in their aspect; and his reasonings appear to be deserving of the consideration of those who are competent to form a judgment of their validity.

Cases and Observations Illustrative of the Beneficial Results which may be Obtained by Close Attention and Perseverance, in some of the most Unpromising Instances of Spinal Infirmity. By SAMUEL HARE, Surgeon. London: 8vo. pp. 74.

As in religion, so in medicine, nothing is so dangerous as despair. In reference to this very malady, cases have occurred within our own knowledge, in which the persuasion that nothing could be done has prevented the adoption of means which, if employed, would probably have been effective. Mr. Hare's descriptions and wood-cuts are adapted to excite hope where it might naturally be supposed that hope would be futile.

A Portrait of the Rev. William Knibb, taken from life, by JAMES PALMER. London: Dyer. 18 inches by 14.

Though this is not the portrait for which Mr. Knibb sat at the request of some members of the committee of the Baptist Missionary Society, mentioned last month, yet it has intrinsic claims to our respectful notice. As a work of art it deserves high commendation, being a specimen of the very best style of lithography. As a likeness of Mr. Knibb, it cannot be mistaken by any one who knows him—it is characteristic and expressive. It is sold in different states, varying in price from four shillings to ten, the coloured proofs, which are the most costly, being very decidedly superior to the others. A hint is appended to the advertisement of its appearance, which we shall be glad to find generally taken; it is thus:—"Persons desirous of having portraits taken of their ministers, can depend upon a corresponding style of drawing and equal accuracy of likeness as that produced of Mr. Knibb, on application to Mr. J. Palmer, at Messrs. Dyer and Co."—Such little expressions of personal regard are gratifying to a pastor, and to his family, and tend to cement that mutual interest and esteem which conduce materially both to public interests and private happiness.

RECENT PUBLICATIONS

Approved.

Cyclopædia of Biblical Literature. By JOHN KITTO, D.D., F.S.A., Editor of the Pictorial Bible, &c. &c., Assisted by Various able Scholars and Divines. Parts XXI., XXII. Edinburgh: 8vo. pp. 160. Price 5s.

The Domestic Bible. By the Rev. INGRAM CORBIN. Parts XI., XII. London: 4to. pp. 16. Price 3d. each.

The Penny Portable Commentary. By the Rev. INGRAM CORBIN. Parts VII., VIII. London: 16mo. pp. 64. Price 4d. each.

Cobbin's Child's Commentator on the Holy Scriptures. London: Parts XIII. to XV. Square 16mo. pp. 32. Price 6d. each.

The Eclectic Review. August, 1845. London. pp. 124. Price 2s. 6d.

Christian Exertion; or, The Duty of Private Members of the Church of Christ to Labour for the Souls of Men, Explained and Enforced. London: (Tract Society) 24mo. pp. 138.

INTELLIGENCE.

ANNUAL MEETINGS.

BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland were held in Aberdeen on the 6th and 7th of August. The attendance of the friends from different parts of the country was respectable, and the whole of the business conducted with much harmony and brotherly affection. The annual sermon was delivered by brother Taylor of Airdrie, on Wednesday evening, in John Street Chapel, from Psalm cxxii. 18, "But upon himself shall his crown flourish." On Thursday the preliminary meeting of the Union was held. At this meeting the annual report was read, adopted, and ordered to be printed for circulation among the subscribers and friends. The letters from the churches were next read. From them it appeared that during the past year the churches had enjoyed much peace, and had added to their fellowship a considerable number of new members, there being a clear increase in every church, with one exception, connected with the Union. A long and interesting conversation followed on the subject of education, in the course of which it transpired, that four young brethren, were pursuing a course of preparatory training under the superintendence of brother Johnstone of Cupar, who was engaged to proceed in this department of labour. At this meeting it was unanimously agreed, agreeable to the request of a number of friends in Glasgow, to open a new station in that large city, and also to commence a new periodical, if the proposal should meet with the approval and support of the denomination generally. On the evening of Thursday an interesting meeting was held in John Street Chapel, Peter Brown, Esq., in the chair. After tea, excellent addresses were delivered by Messrs. Henderson, Blair, Taylor, Johnstone, Thomson, and Hedley. Mr. Johnstone of Cupar, gave a very interesting account of a six week's visit to the churches in the Orkney and Shetland Islands, the substance of which will appear in the Union's Annual Report. Three evangelists are now employed, a series of tracts have been published, several small churches have received aid, and after defraying all the expenses of the past year, the treasurer has nearly £200 in hand to aid in carrying on the operations of the current year.

THE BAPTIST BUILDING FUND.

The annual meeting of this institution was held in the Baptist Mission House, Moorgate

Street, on Tuesday evening, August the 12th, Joseph Fletcher, Esq., the treasurer, presided. After prayer, the chairman addressed the meeting, and called upon the secretary to read the report, which was as follows:—

The committee of the Baptist Building Fund have pleasure in reporting that the business entrusted to their care has proceeded with perfect harmony and comfort. The recipients express an increased confidence in its advantage; and those who give the claims of the society due attention, acknowledge the paramount importance of its design.

In order to diffuse information and bring the merits of the institution more perfectly before the churches, the committee has published in the last year, its periodical paper, No. I., containing a brief history of the society and its proceedings. This has not been without effect, and it is suggested that such papers continuing to be issued from time to time, might bring out some of those affecting details of devotedness and trial by which the churches requesting aid are often so remarkably distinguished.

The number of applications this year has been very considerable, and those which are waiting for help amount in all to seventy-two. Since the last annual meeting thirteen cases have received grants in gifts amounting to £570; and twelve with sums appended, amounting to £515, are prepared for the consideration of subscribers this evening.

The late Dr. Newman left his property in trust for the benefit of his widow during her life, and at her decease to be divided into several legacies as directed by his will. That event having taken place, his gift of one thousand pounds to the Baptist Building Fund, after deducting the duty, has been paid to the treasurer by the Rev. George Pritchard, the surviving executor, thus placing nine hundred pounds at the unrestricted disposal of the committee. They, upon the suggestion of one of their members, have determined to recommend to the subscribers to use the money as a *loan fund* for the purpose of assisting churches that are oppressed by debt and interest, with a sum not exceeding one hundred pounds to any one church, to be held without interest, and to be repaid in ten years by equal annual instalments, those instalments as they come in to be annually invested in other loans, the whole forming a floating capital to be used for the extinguishing the general debt.

The benefit of thus disposing of the legacy will be evident from the consideration that

a church now having, or hereafter obtaining, a loan of one hundred pounds at five per cent., upon mortgage, has to pay the expense of the security, and in ten years must pay fifty pounds for interest, the debt remaining the same. By the proposed arrangement, that fifty pounds will be rendered a clear saving to the borrower, for in ten years the debt itself will be no more.

Your committee, in submitting to you this proposition, desire to express their persuasion that its intrinsic merit and certain advantage to the churches, will induce benevolent persons by immediate donations and by legacies, very considerably to increase the amount disposable. If ten thousand pounds were so placed in the hands of the treasurer, with that sum your committee would, in ten years, so far expunge the debt of one hundred churches, and a larger sum, or a sum sufficiently large, would, by the same gradual operation, emancipate all our churches from their debt, and their pastors from the personal consequences and family privation, which are inevitable when a heavy interest must be raised by a poor people. It must also be considered, that the money thus proposed to be lent will not be lost, but returned, and the amount entrusted to your committee, be it more or less (with the exception of trifling defalcations in repayment), will remain in perpetuity, and become a revolving source of interminable benefit to our churches. The committee most earnestly recommend these observations to your consideration; they entreat your effectual and generous co-operation. They submit to you that this mode of appropriating the tribute of benevolence given by our departed friend, Dr. Newman, will be an imperishable monument to his memory that shall be consecrated, by the blessings of the members of our churches, to the end of time.

If this proposal is approved, it will be necessary to empower your committee, by a resolution of this general meeting, to lend this and any other money that shall, for a like purpose, be committed to their care, without altering or abating the present system of making grants for the annual subscriptions.

It is to be lamented that the amount of the subscriptions is annually reducing by the removal of persons who assisted in forming the society, and gave to it annually the same amount of donations which previous to its establishment they used to bestow upon the monthly applicants authorized by the Baptist Board to collect for churches in the country. The Hon. Baron Gurney was one of those persons united in its commencement, and continued his large contribution until his removal by death. The committee unite in expressing their affectionate sympathies with his bereaved family upon the solemn event;

and they desire a large increase of the number of annual subscribers. The solicitor, William Paxon, Esq., after rendering his gratuitous and unremitting service from the commencement, is now so afflicted and enervated as to be under the necessity of tendering his resignation. In offering to him their sincere regret, and their thanks for long-continued assistance, the committee suggest the necessity for appointing his successor, who should be a man of experience and practice, established and well known, to whose integrity, diligence, and zeal may with confidence be entrusted the examination or construction of the trust deeds of the churches, which by the constitution of your society, it is requisite your solicitor should approve before any money can be given or lent to the churches applying for aid.

The practical details in treating each case require so much attention and so full a command of information respecting the churches, that the secretary has felt the necessity of urging the election of some person more competent to his task; or at least of devolving some of the duties of his office on another individual who might thus become accustomed to the business, and render the society more safe in case of future emergency.

In the blessings which have been granted to the society, an ample encouragement is given for constant perseverance. It has prevented more positive suffering in the ministers of truth than any other society whatever, and it has done more to enlarge and invigorate the activity of the churches. The distressing scenes, connected with bad cases, in London have almost entirely disappeared, and if the fund can be efficiently supported, all that is desirable will be obtained in this department of Christian activity.

The chief motive to which the committee would refer, is the love which Christians owe to their Redeemer and his interests. By this all other motives are absorbed and invigorated; and where this is not in operation, no service can be truly blessed. It forms both the life and rule of all religious action; and its existence and energies may be trusted with the greatest confidence. Where true religion exists, there Christian love exists, and must exist, or religion itself must die.

The committee wish therefore, in resigning their trust, to urge the association of these two facts in the minds of all the professed disciples of their Lord. First, that he most justly claims the devotion of their energies and their hearts; that to him they are bound, by every tie, and trace whatever they possess or hope to have of mercy in this or in the future world. And secondly, that their brethren who compose the distant churches are labouring in poverty and trial to promote the common cause in which that Redeemer must be glorified, and in which

the holy recompense of all his sufferings must be obtained. On this consideration of those two parties, to whom they are related by the dearest ties, the committee plead; confiding and hoping that, how numerous soever the objects of Christian benevolence may now be, they shall not plead in vain.

Besides the inseparable union of all other interests in this, since no society can stand without the prosperity of the churches which support it, the committee make bold to remind the London churches, that by his own words, and those given in the solemn description of his last judgment, the Lord hath appointed their suffering brethren to be, for his sake, the recipients of kindness entertained and cherished towards himself. That which is performed for them, he in mercy places to his own account. Of these labouring churches, with their tried and often deeply afflicted pastors, it is, and it will be said, "Forasmuch as ye did it unto one of these little ones ye did it unto me." The committee are sure that these truths will, when properly impressed on the hearts of Christians in London, inevitably secure a more effectual support for this important society than hitherto it has ever obtained.

The following resolutions were then separately proposed, seconded, discussed, and adopted:—

"I. That the report now read be received, adopted, and printed, under the superintendence of the committee; and that the following be the officers and committee for the year ensuing:—

Treasurer.

JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary.

Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street, East, London.

Committee.

Mr. G. BAYLEY.	Mr. T. PEWTRESS.
Mr. P. BROAD.	Mr. SAMUEL RIDLEY.
Mr. W. BOWSER.	Mr. JOSEPH SANDERS.
Mr. R. S. DIXON.	Mr. W. H. MURCH.
Mr. JOHN DANFORD.	Mr. ROBERT STOCK.
Mr. THOS. HAWKINS.	Mr. JOHN WALKDEN.
Mr. J. HEARNE.	Mr. J. WARMINGTON.
Mr. JONA. DAWSON.	Mr. W. SWINSTEAD.
Mr. JOHN HADDON.	Mr. W. H. WATSON.
Mr. THOS. MERRETT.	Mr. B. C. WILMSHURST.
Mr. JAMES OLIVER.	Mr. R. WILLIAMS.
Mr. JOHN PENNY.	Mr. J. C. WOOLLACOTT.

Auditors.

Messrs. BOWSER and HADDON.

Collector.

Rev. C. WOOLLACOTT, 31, Gloucester St., Queen Sq.

"II. That the regulation, No. I., be altered by inserting after the words 'relieved from this fund,' the words, 'by gift or loan.'

"III. That the sum of nine hundred pounds, received by the treasurer as the legacy of the late Dr. Newman, be appropriated as the committee recommend in their report. And in order to carry the proposal into full and permanent effect, it is resolved, That in future there shall be attached to, and shall become a part of this institution, a Loan Fund, to be called, Dr. Newman's Fund for assist-

ing poor Baptist Churches by a loan of money without interest, to defray the expense of building, rebuilding, or repairing their respective chapels. That the committee are hereby empowered to lend such money, in sums not exceeding two hundred pounds to any one church, in such manner, and upon such security as they, in their discretion, shall deem fit and proper to secure the repayment thereof by instalments within ten years then next ensuing. That the whole amount of such fund, together with all repayments thereof, shall from time to time thereafter, be invested in further loans, that the benefit may be rendered as extensive as possible. That the treasurer shall keep a distinct and separate account of the Loan Fund, showing the amount lent to each church, the annual return, and the re-investment accordingly.

"IV. That the (twelve) cases contained in the list be relieved by a gift of the proposed sums (amounting to £515), as soon as the treasurer is in funds.

"V. That the thanks of this meeting be presented to the Rev. John Aldis, with the church meeting in Maze Pond, for the use of that place, and the collection £10 15s. 6d., and to the Rev. Charles Stovel for preaching the annual sermon there, August the 10th, 1845.

"VI. That this meeting learns with deep regret the affliction of their long and tried friend William Paxon, Esq. His service of this society since its commencement has, as its solicitor, been gratuitous and most valuable. By his means many properties have been made secure to the denomination, which must otherwise have been lost. And his interest in this fund never failed, while strength remained to serve it. As his affliction leaves no hope of recovery, and the business of his office requires attention, and he himself requests a successor, it is resolved, That the committee be requested to provide a successor to whom the legal business may be entrusted, and that all deeds and papers connected with the Society, or cases applying to the fund, be transferred to his hands. It is also resolved, That the tenderest sympathies be presented by the secretary, both to Mr. Paxon himself, and his afflicted family.

"VII. That the thanks of the meeting be presented to the Rev. C. Stovel for his unwearied and gratuitous services as secretary of this society.

"VIII. That the thanks of this meeting be presented to Joseph Fletcher, Esq., for his continued service of this society, and for his kindness in presiding on this occasion."

The annual sermon had been preached on the preceding Lord's day evening, at the baptist chapel, Maze Pond, by the secretary of the society, the Rev. C. Stovel.

ASSOCIATIONS.

SOUTH WESTERN.

The following churches constitute this association:—

Falmouth	Isaac Watts.
Grampond	Charles Baker.
Helston	Charles Willson.
Penzance	Charles New.
Redruth	Joseph Spasshatt.
St. Austell	John H. Osborne.
Truro	Elias Tuckett.

The annual meeting was held at Truro, on Wednesday and Thursday, the 21st and 22nd of May. Mr. Stocker of St. Austell, was

chosen president, and Mr. Spassbatt reappointed secretary. A sermon was delivered by Mr. New, whose letter, "On the Duty of the Church of Christ to care for Souls," was adopted and ordered to be printed.

Statistics.

Number of churches	7
Baptized	33
Received by letter	13
Restored	2
.....	48
Removed by death.....	9
Dismissed	4
Separated.....	5
.....	17
Clear increase	31
Number of members.....	541
Children in sabbath schools	630
Teachers	71
Village stations	7

The next annual meeting is to be held at Redruth, on the Wednesday and Thursday in Whitsunweek.

GLAMORGANSHIRE.

This association, comprehending fifty-one churches, held its annual meeting at Hengoed on the 18th and 19th of June. Brother J. Jenkins was chosen moderator, and brother J. James re-appointed secretary. Many sermons were preached, and prayers offered by different brethren. A circular letter on Consistency of Christian character, was adopted.

Statistics.

Number of churches	51
Baptized, received, & restored.....	662
Removed by death, dismis., & excl. 707	
Decrease	45
Number of members	6508
Number of schools	76
Scholars	5948
Teachers.....	842
Branches and stations	32

The next meeting is to be at Cwmtwrch, on the third Thursday in June, 1846.

NEW CHAPELS.

LONG HOPE, GLOUCESTERSHIRE.

The church and congregation meeting at Little London have for some time past considered it quite necessary to erect a suitable place for the public worship of God, the present chapel, which is composed principally of lath and plaster, being almost down, and much too small for the congregation. This being the case, Mr. Henry Clement Davies, the pastor, applied to the late John Bailey, Esq., of Cheltenham, for pecuniary aid, who generously gave £50. The land required for chapel and burial ground was subsequently presented gratuitously by Mr. James Constance, farmer, Long Hope. On Monday,

July the 28th, the foundation stone was laid by the pastor in the presence of many spectators, and in the evening an excellent and appropriate sermon was delivered by the Rev. F. G. White, minister of Lady Huntingdon's Chapel, Gloucester. The chapel, when completed, will be thirty-three feet by twenty-three, the present chapel being only twenty-four feet by fourteen.

ASTON-IN-CLUNSLAND.

A new baptist chapel in the above village was opened for divine worship on Lord's day, June the 22nd, when sermons were preached by the Rev. Edward Evans of Snailbatch, the Rev. Maurice Jones of Leominster, and the Rev. J. Godson of Tenbury, reading of the scriptures and prayer by Mr. Prince of Saintwardine (independent), Mr. Manwaren of Brimfield, and Mr. Lucas of Knighton. The expense incurred has been £120, of which we regret to state £84 are still needed by the fourteen poor persons who constitute the church here.

NEW CHURCH.

EMSWORTH, HAMPSHIRE.

On Sunday, August the 10th, 1845, a church was formed in this place consisting of twenty-three members. The Rev. John Cox of Woolwich presided at the formation, and preached in the morning and evening; and after the evening service, administered the ordinance of the Lord's supper to the newly formed church, and several members of neighbouring churches. The presence of the Great Head of the church had been sought in earnest and special prayer for several weeks previously; and it was realized by many throughout the services of the day. For more than two years, the brethren here have worshipped in an "upper room" of a house, for which they pay £20 a year, and they have many pleasing evidences that the efforts which they have made to promote the divine glory have not been without the approbation of him whose they are, and whom they serve. The congregation and school have increased three-fold. Many have been reclaimed, not a few have been pricked in their hearts, several have been converted, fifteen have been baptized, and a church of twenty-three members, united in heart and devoted unto the Lord, has been formed. But the success which has crowned the efforts put forth, has increased the difficulties experienced. The place has become too straight for the people, and it is necessary to build a larger. Towards this object an appeal to the Christian public will be made, which it is hoped will be responded to in the spirit of liberality and love.

ORDINATIONS.

STRATFORD-ON-AVON.

On Wednesday, July 23, 1845, Mr. J. W. Todd, from Pontypool College, was solemnly designated to the pastorate of the church at Payton Street, Stratford-upon-Avon. The Rev. F. Franklin of Coventry commenced the services of the day with reading and prayer; the Rev. G. Rodway of Gloucester delivered an introductory address; the Rev. T. Morgan of Birmingham asked the questions and offered up the ordination prayer; the Rev. T. Thomas, theological tutor at Pontypool College, gave the charge from 1 Tim. iii. 1; and the Rev. Mr. Neale of Naunton concluded the service. In the evening, the Rev. J. Cubitt of Bourton addressed the church, and the Rev. D. Hunter, minister of Adelaide Road Chapel, Dublin, preached to the congregation. The Rev. Mr. Bakewell, Wesleyan minister in the town, concluded the interesting services of the day. On the following evening, Mr. Rodway preached a very impressive sermon to young people. The place of worship has lately been enlarged by the erection of a new gallery. The congregations were good, collections liberal, and the prospect cheering.

BRIXTON.

Mr. William Pulsford, late of Stepney College, has accepted the invitation of the church meeting in Salem Chapel, Brixton Hill, to become their pastor, and entered on the duties of his office on Lord's day, July the 27th, 1845.

ABINGDON.

We are informed that a cordial invitation has been received and accepted by Mr. Robert H. Marten, B.A., of Stepney College, to become the pastor of the baptist church in this town, and that his labours commenced on the second sabbath in August.

DEVONPORT.

The Rev. W. A. Gillson, late of Kingsbridge, has accepted the unanimous invitation of the baptist church in Pembroke Street, Devonport, where his probation of ten weeks has been blessed with signal success.

BRIDPORT, DORSET.

The Rev. Benjamin Coombs, late of Newnham, has acceded to the unanimous, and urgent request of the baptist church in the above town to become the pastor, and has entered on his labours with a pleasing prospect of usefulness.

RECENT DEATHS.

MISS PHILLIPS.

Died, the 23rd of June last, at her residence, Westfelton, Shropshire, Miss Hannah Phillips, aged sixty-nine years. She was for many years a consistent and worthy member of the baptist church in Oswestry, and was remarkable for inflexible integrity and unaffected piety. Kindness and humility also were graces which adorned her whole Christian course. She was afflicted with a lingering illness, but was supported to the end by the powerful consolations of the gospel. The last words she said, referring to her eternal state, were, "I shall not lose my crown."

MRS. COLE.

The subject of this notice was born at Bradford, in 1788, and in 1808 was married to Mr. W. Cole, engineer, Bowling. They were blessed with a numerous offspring, and consequently, besides the pleasures she enjoyed in the midst of her well regulated household, she had many trials from afflictions and deaths in her family, which tended to soften down a naturally high spirit; and although her whole life was marked by affectionate kindness to those around her, by strict morality, and close attention to household duties, yet for many years previous to her decease, her devotedness to her Saviour was more apparent, and manifested itself in that particular sweetness of disposition which careth for others more than self. The first cause which led her to seek an interest in Christ was the death of her mother by apoplexy in 1813, and in the excess of her grief her mind was directed to that Saviour who vanquished death; and on the 28th of November of the same year she was baptized by Dr. Steadman, and joined in Christian fellowship with the church meeting at Westgate, and was one of the twenty-three individuals who formed the new interest in Sion Chapel, Bridge Street, Bradford, of which she stood a member at the time of her decease. She had the gratification of witnessing three out of her twelve children joined to the same church, and had to mourn the loss of five of the number by death. She was seized with inflammation on the 26th of June, 1845, and although every thing was done which medical skill and affectionate solicitude could devise to quell the disease, yet it all proved unavailing; for after much suffering, she breathed her last, surrounded by the whole of her family, on the 2nd of July.

MRS. ANN SQUIRE.

Ann Squire of Evesham, in Worcestershire, departed this life in full prospect of immortality, July 7, 1845, in the eighty-ninth year

of her age. He life and death beautifully exemplified the existence and influence of the religion of the cross of Christ. She was the oldest member of the first baptist church in this town, having been brought to God through the instrumentality of the late Rev. Lawrence Butterworth, who was for more than sixty years pastor of the above church, and who introduced her by baptism into the same in the month of February, 1789, while the present chapel was being built, she being one of the first four baptized within its walls.

MR. N. FRANKS.

Died, July 27, 1845, Mr. Nathaniel Franks, aged seventy-nine years, having been a member and deacon of the particular baptist church at Malmsbury, Wilts, nearly forty years. He was brought to the knowledge of Christ by the ministry of the late Mr. Moseley, who was at that time pastor of the baptist church at Grittleton, and preached once a month at Malmsbury. Our deceased friend was the subject of much and long affliction, which the Lord enabled him to bear with much patience and resignation to his gracious will. The good man felt this, however, and adopted the language of our apostle, "By the grace of God, I am what I am." Some years ago he was a useful and active officer in the church, and an occasional preacher in the surrounding villages, but age and infirmities have long laid him aside. His last days and hours were peace.

MISS MANNING.

Died at Gamlangay, Cambridgeshire, Aug. 2, in the twenty-fourth year of her age, Mary, the only and beloved daughter of the Rev. Enoch Manning. It was her privilege, at a very early age, to be the subject of serious impressions. About seven years since she was enabled to give up herself entirely to the Lord, and in the following year she was baptized by her father, whose ministry had been instrumental in her conversion, and united with the church. By her life she adorned the doctrine of God our Saviour, and her experience in the prospect of death exemplified the efficacy and worth of true religion.

MR. R. MITCHELL.

Died, near Bacup, Lancashire, August 6, 1845, aged sixty-five years, Mr. Richard Mitchell, farmer, having been upwards of twenty-eight years a warm-hearted member of the first church in that village, and a deacon upwards of seven years. For the last twelve months, his sufferings were of the most painful nature.

MR. STOCK.

With much regret we record the decease of Mr. Robert Stock, many years a deacon of the baptist church in Keppel Street, and during the two last years treasurer of the Baptist Irish Society. He was seized with illness at family worship on the morning of Wednesday, August the 6th, and expired in the morning of the 13th. His death was marked with calm, dignified, Christian composure.

MISCELLANEA.

BRISTOL BAPTIST COLLEGE.

The annual meeting of the friends and subscribers to the Bristol Baptist College was held in Bristol, on Wednesday, June the 25th. In the morning essays were read in Broadmead Chapel by two of the students; one by Mr. David Evans on the Evidences of a Future State of Existence derivable from the Mental and Moral constitution of Man, the other by Mr. Thomas Holman on the Doctrine of Purgatory. The students were then addressed briefly, but very faithfully, by the Rev. J. E. Giles of Leeds, on the Labours of a Minister as calling for Sympathy with those who are committed to his Charge, mingled with Earnestness and Fidelity.

The friends then met in the vestry to transact the business of the society, and to receive the reports of the gentlemen by whom the examination of the students had been conducted, partly *visâ voce*, and partly by paper. These reports were satisfactory.

A strong and unabated interest in the welfare of the college was manifested both at this meeting and at the dinner afterwards in the lecture-room of the college; and the highest satisfaction was expressed at the appointment of the Rev. F. W. Gotch as the successor of the Rev. E. Huxtable in the office of classical and mathematical tutor in the college.

In the evening the annual sermon was preached in Broadmead by the Rev. Thomas Gough of Clipstone, from Matt. xxviii., the latter clause of the 20th verse, "Lo, I am with you always even unto the end of the world." The committee felt particularly indebted to Mr. Gough for kindly undertaking this service at a very short notice. This was occasioned by the severe and dangerous illness of the Rev. Micah Thomas of Abergavenny who had engaged to deliver the annual sermon. It is hoped that Mr. Thomas, who is happily recovering, will be able to perform this service next year.

BAPTISM OF THE REV. R. WALLACE.

The Rev. Robert Wallace, minister of the Scotch presbyterian church, Broad Street,

Birmingham, having become convinced of the nullity of infant baptism, submitted a statement on the subject to the Free Church presbytery of London, last June, which a Committee was appointed to examine, and, after conference with its author, to report upon in July. The committee was not able to convince Mr. Wallace of the incorrectness of his views; and the presbytery in consequence accepted the resignation he had tendered, and declared him no longer a minister of their church. He preached, therefore, a farewell sermon to the congregation to which he had ministered twelve years, on the 13th of July, giving in it the following interesting account of the change he had experienced :—

"More than twelve months have passed since my attention was specially directed to the subject of baptism. The current controversies of the age, and the unscriptural opinions circulated and gaining ground in many quarters in reference to that ordinance in particular, conduced to my desire to renew my reading on the subject. It was not, in so far as I can remember, from any incipient doubt in my mind as to the scriptural view of the ordinance, in all its bearings, held by the presbyterian church, that I commenced to read on the baptist side of the question, but from my attention being, as it were accidentally, called to a work* on the subject by an eminent baptist, but a man still more eminent as an able, and on all the great doctrines of revelation, orthodox divine. And I remember well that it was respect to his general character as a theologian, and the desire of seeing how weak might be the arguments, even of a great and a good man, in favour of what I then esteemed an erroneous and unscriptural view of baptism, that influenced me to commence the reading and study of *his* work on that subject. I soon saw, however, that more could be said in favour of that view than I had anticipated; my old convictions on the subject began to be shaken. I set myself against this; with an instinctive dread and hatred of a changeable and vacillating character, and from various motives, of which none influenced me more than the interest I took in the present position of the presbyterian church in England, I rowed, so to speak, against the stream of new and rising convictions, and by prayer, by meditation, and by reading the word of God and the best books I could procure in favour of pædobaptism, I sought to be re-established, and more and more confirmed in the faith of my church and of my fathers on that subject. At one time I persuaded myself that I had got over my difficulties. But after a time, during which I endeavoured to forget the subject altogether, these difficulties presented themselves to my mind with

more force than ever. About that very time it pleased God to lay me upon a bed of sickness, and to bring me to the point of death. During my illness the subject was seldom absent from my mind; and the conviction which then pressed upon me was to this effect:—That whether the baptism of infants were right or wrong in itself, the practice was sinful and unwarranted in me on the principle laid down by Paul (Rom. xiv. 23), 'Whatsoever is not of faith is sin.' I then resolved, that if it should please God to restore me to health, I would study the subject anew. With returning strength I did so; and the somewhat protracted period of my restoration to health afforded me an opportunity of doing so, which in different or ordinary circumstances I could ill have commanded. You know the result. I have felt shut up to the conclusion, that there is no scriptural warrant for the practice of infant baptism. I have conferred with the brethren, individually and collectively, on the subject, and have seen no reason to alter my views. Others see differently from me, and I can respect their conscientious convictions and practice founded thereon. I once saw very differently myself, and it would ill become me to judge or to speak uncharitably of other men. I neither speak nor feel so. Only this I say, that in a matter of this kind every man, and especially every minister, should be fully persuaded in his own mind; and my conviction, in so far as I know myself, is to the effect I have already stated.

"Thus I have given you a very partial, but, in so far as it goes, correct view of the exercises of my mind, and God's dealings with me in regard to this much controverted question. And now let me call your attention to one or two remarks which it may be for your interest to make, and which I conceive the circumstances of the case require at my hands. And,

"1. Let not the change which I acknowledge has taken place in my mind, in regard to an important matter of ordinance, be *exaggerated*. Let no man make more of it than it really deserves. Let it not be supposed, for example, that the foundations of my faith in divine truth are shaken. No, blessed be God! I feel conscious of their being strengthened year by year. There is not a great and fundamental truth I have ever preached unto you which I do not believe this day more firmly than ever I did. The foundation of my own hope as a lost sinner is the same as ever, *Jesus Christ, and him crucified*. Truly as ever, I speak as being fully convinced, yet I trust with humility, I can this day say, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Were I to continue your minister, you would hear no other truth from me than that you have already heard. Wherever I may be called upon to minister, I shall point the sinner to no other foundation of hope than that to which, for nearly twelve years, I have been privileged to direct your faith, even to Jesus Christ. It may be that on this foundation I am now, in reference to the particular question on which we differ and on which we part, building *wood, hay, stubble*. I can only say, *The day shall declare it*. And, O, most precious truth! you will rejoice in it with me, that even if a man's work which he hath built thereupon be burned at that day, he shall suffer loss, yet, if built himself on that true foundation by a living faith, he shall be saved,

* The late Dr. Carson's work, entitled, "Baptism in its Mode and Subjects;" a work which it is much more easy to carp at than to confute, and the production of a man of whom, whilst living, it was said by an organ of the presbyterian church, "as a profound and accurate thinker, an able metaphysician, a close reasoner, a deep theologian, Dr. Carson can stand the ground against any rivalship;" and whose untimely death, all evangelical sections of the Christian church in this land lamented as a loss to our common Christianity.

yet so as by fire. But it is not for my sake I desire that you do not take an exaggerated view of this change, but for your own sakes; and lest the faith of any one, young or old, in the great verities, the unchangeable verities of God's word should, as by my example, be at all injuriously affected. He who knows us all would never hold you guiltless in this. I have given no cause for this. And at any rate 'your faith should not stand in the wisdom of men, but in the power of God.'

"2. Neither let this change be *underrated*, that is, considered as having reference to a matter of little moment. Let no man say, it is raising a controversy about a question of no importance. The change may be wrong in me, I ask no one to believe the contrary; but it is not made in reference to a matter of little moment; nor is it a change that I could have been silent under, and continued to discharge the ministerial functions as formerly. No; it is such a change as went to render my resignation of this charge a duty, and the presbytery's acceptance of that resignation a duty in them. And why? Because no ordinance of scripture is unimportant, and every one is bound to act up to the fullest conviction of what is the will of Christ in every particular whatever. There are indeed commandments which Christ himself calls *least*, when compared with other; but he also says, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' It is a question in the church of Christ, in reference to many things, 'What is the will of Christ?' And it is melancholy that at this day this question should still be unsettled in regard to such a rudimental subject as that of baptism. But there is no question, or ought to be no question, among Christians, that each man, and each community of men, ought not to act fully up to their conviction of the will of Christ; their conviction, not hastily and prayerlessly taken up, but, to which they have been brought, and in which they have been confirmed, by meditation, prayer, and reading of the scriptures.

"3. I have only farther to remark, that this change has not been hastily come to by me; neither without due consideration of all the interests involved in it; neither gladly. I resisted it, and kept back from avowing it, so long as there remained to my own mind the hope that I should be enabled to see the question in the light in which it is viewed by our church, and so long as I could do so consistently with a feeling of absolute duty. I could have no personal end in view in making it. And to the very last I felt, and I still feel, that it is a tearing asunder of, to me, the most hallowed, cherished, and endearing Christian relationships.

"And now, in conclusion, I have only to express my hope and prayer that this change will be overruled by the God of all grace to the advancement of the cause of truth and righteousness, and that it will turn out for your good. The Lord, I trust, will provide you with a pastor according to his own gospel of your salvation, with meekness and with gladness, and in whose hands the pleasure of the Lord shall prosper in this place. And I trust that, wherever I may be, and however engaged, I shall never live to see that day when I shall not desire and be enabled,

with all my heart, to say of you as Paul said of the Ephesians, 'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.' Amen!"

On Lord's day, July the 20th, Mr. Wallace was baptized at Cannon Street, Birmingham, by Mr. Swan. An appropriate sermon having been delivered by Mr. Swan, Mr. Wallace presented himself at the baptistry, addressed the assembled multitude, and was solemnly immersed in their presence by Mr. Swan.

The farewell sermon, which is entitled, "The Sure Foundation," with an appendix containing the substance of the statement submitted to the presbytery, is published by Messrs. Dyer and Co. of Paternoster Row. This latter document is a judicious exposition of our principles, especially in reference to the Abrahamic covenant, adapted particularly to the perusal of our presbyterian fellow Christians. We did not receive it time enough to notice it, as we should otherwise have done, in our review department. The address at the water side is also published, at the price of one penny, or four shillings per hundred. These publications, and the report we have received of Mr. Wallace's talents and piety, assure us that he deserves from our body a cordial welcome.

THE REV. C. STOVEL'S LECTURES.

We are informed that the preparatory arrangements for these lectures, a syllabus of which was laid before our readers in May, are nearly completed. They are to be delivered on successive Tuesday and Friday evenings, at seven o'clock precisely, commencing on Tuesday evening, October the seventh, in the library at the Mission House, Moorgate Street. Eight lectures complete the course.

It is desirable that it should be distinctly understood that Mr. Stovel does not come forward on this occasion as the representative of any of our denominational societies, but quite independently. At his request, the committee of the Baptist Missionary Society granted him the use of the library; but on the condition that it should be made known that they were not in any degree responsible for what he might deliver. Some respectable gentlemen have associated themselves together as a committee to facilitate his design; but he will stand up unrestricted, free to utter whatever he may think appropriate to the occasion, accountable to Him alone in whose service he is engaged, and knowing that no others are accountable for his statements. Mr. Whitehorne acts as treasurer, and Mr. M' Laren as secretary; and from these gentlemen tickets of admission may be obtained gratuitously, or on application at the Mission House, or at Messrs. Houlston and Stoneman's. We cordially wish for our brother a large measure of

that wisdom that is from above, in his undertaking, that it may subserve the interests of that kingdom, the promotion of which we are persuaded he has at heart.

KEPPEL STREET, LONDON.

On Wednesday, June 25, fifty years from the opening of the above place of worship, services commemorative of the event were held, when excellent discourses were preached on the occasion; that in the morning by Dr. Liefchild, on Rev. iii. 14; that in the evening by Dr. Cox, on Deut. viii. 2. Messrs. Smith of New Park Street, Peacock of Spencer Place, and Stock of Chatham, conducted the devotional exercises. In the afternoon, prayer having been offered by Mr. Lyons of Albany Chapel, Mr. Davies, minister of the place, read a brief history of the church; after which the meeting was addressed by Drs. Liefchild, Cox, and Hoby; and Messrs. Bowes and Overbury. Collections were made on behalf of a debt of upwards of £100, which had accumulated on the incidentals' fund. This was wholly liquidated, leaving the treasurer a balance in hand. The services were well attended, and the spirit which pervaded them very pleasing. Deep interest was also excited by the presence of friends who attended the services at the opening of the chapel by the venerable John Martin, fifty years since.

STANNINGLEY, YORKSHIRE.

The friends of the Redeemer amongst the baptists at Stanningley, held the anniversary of their chapel on Sunday, August 10, 1845, when, after three very excellent sermons from the Rev. C. H. Roe from Birmingham, and the Rev. J. Edwards from Nottingham, the sum of £101 17s. 7d. was collected. Last November the church at Stanningley feeling severely the pressure of a heavy chapel debt, resolved, if possible, to remove it during the next twelve months. The object was taken up with great zeal and perfect unanimity. The church and congregation cheerfully subscribed near £300, and the friends of the cause in the neighbourhood very liberally responded to the appeal that was made to them for this purpose. The pleasing result of this spirited effort is that the entire debt upon the premises, amounting to £504, is now liquidated. The following Monday evening, August 11th, the concluding service of the anniversary took place, when the Rev. J. E. Giles from Leeds delivered a very able sermon. The collection, however, which had been announced was given up, as the sum that was necessary to pay off the debt had been already obtained.

THE CONGREGATIONAL MAGAZINE.

The following paragraphs occur in an account of the recent meeting of the Con-

gregational Union, given in the Evangelical Magazine for June:—"In the course of the proceedings of the Union, Mr. Blackburn, the respected editor of the Congregational Magazine, made reference to the very limited sale of that excellent periodical, and expressed some apprehension, that, unless better supported by the denomination, it could not long continue to stand its ground. This painful intelligence was received with obvious regret by the assembly, and a conversation was held as to the best method for securing the more extensive circulation of a work which has rendered important service to the interests of congregational dissent.

"May we suggest, that, if every congregational pastor throughout the kingdom would make an immediate effort to get one additional copy into circulation, the preservation of this invaluable periodical would be secured. Do let our beloved brethren make trial of such a scheme. We predict that not one of them will fail. In the smaller churches three or four may combine to take in the additional copy. Let this plan be acted on forthwith, and the thing is done."

THE EVANGELICAL MAGAZINE.

In immediate connexion with the foregoing observations we find the following:—"At the meeting, too, the editor of the Evangelical Magazine intimated that the sale of that work had been slightly affected by the competitions of the periodical press. If congregationalists, by any new claims, be they what they may, suffer a work to be depreciated in sale, which realizes a fund of £1,400 for the widows chiefly of congregational ministers, they will have great reason hereafter to deplore the suicidal act which they have perpetrated. We beg also to remind our dear brethren that every thousand copies subtracted from the sale will diminish the fund £60, and as the trustees of the magazine are now going beyond their income, they will be compelled to diminish the sum now granted to each widow, unless the sale can be kept above 15,000 copies per month. Let brethren reflect on the fact, that one hundred and sixty widows are now receiving annual relief from the fund, and then let them say if it is not a sacred duty to use their utmost efforts to keep up and extend the sale of the work."

THE BAPTIST MAGAZINE.

It is desirable that the friends of the Baptist Magazine should be aware that it likewise requires their personal exertions in their respective circles. Its circulation has not recovered from the effects of that unprecedented competition, to which, like its above-mentioned contemporaries, it was subjected at the commencement of last year. The arguments which are urged in the preceding paragraph are applicable also to its interests,

and the suggestions of our respected brother of the Evangelical are deserving of the consideration of all the active and intelligent members both of his denomination and our own. The Baptist Magazine, it should be remembered, is the only periodical from which the widows of *baptist* ministers receive any assistance; and to many of the recipients the aid derived from its profits is exceedingly important. The large sum realized by the Evangelical for pædobaptist widows, shows the efficiency of such instrumentality when sustained by energy, perseverance, and union; and it may laudably excite our supporters and friends to a generous emulation.

MARRIAGES.

At the Hall-Green Chapel, Haworth, York, by the Rev. M. Saunders, July the 29th, Mr. RICHARD GREENWOOD, jun., of Haworth, to Miss ELIZABETH SMITH of Sutton in Craven.

At the baptist chapel, Lockerley, near Romsey, Hants, by the Rev. N. T. Burnett, July 30, Mr. JOHN ROND to Miss EMILY BAILEY, both of Lockerley.

At the baptist chapel, Victoria Street, Windsor, August the 4th, by the Rev. S. Lillycrop, Mr. H. HOBBS of West Drayton, to Miss ELIZABETH PAYNE of Windsor.

At the baptist chapel, Tunbridge Wells, by the Rev. Henry Kewell, August 4, 1845, Mr. GEORGE EVAN of Halsted, Essex, to Miss HARRETT BARRY of Tunbridge Wells, Kent.

At Salem Chapel, Hull, by the Rev. John Pulsford, August 6, 1845, Mr. EARLAND CRIDDLE of Manchester, to MARIANNE, eldest daughter of the Rev. Thomas PULSFORD, and sister of the Rev. J. Pulsford, of Hull.

At the baptist chapel, Lockerley, by the Rev. N. T. Burnett, Mr. HENRY LUKE to Mrs. BETTY BURNETT, both of Lockerley.

At the particular baptist chapel, Great Yarmouth, by Mr. H. Betts, August the 18th, Mr. THOMAS KEEVIL to Miss SUSANNA HOWLETT, eldest daughter of the late captain Howlett of the above place.

At the baptist chapel, Loughton, by the Rev. S. Brawn, August the 20th, Mr. PETER BUNNELL of London, to HANNAH, daughter of the Rev. W. WEARE of Epping.

CORRESPONDENCE.

LOAN FUND FOR THE ERECTION OR ENLARGEMENT OF CHAPELS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—I was much gratified with the letter of Mr. Joseph Fletcher in your last number, and hope that the plan therein contemplated will be fully carried out: it is, I conceive, a step in the right direction, and I feel persuaded, that should the projected fund be sustained in proportion to the importance of relations to the Redeemer's kingdom, it will confer the highest benefits on our denomination. Besides affording the needed relief to our ministers and churches, I believe it will among other additional advantages,—

1. *Facilitate the erection of a better class of chapels.* Next to the divine blessing on an enlightened, affectionate, faithful, and laborious ministry, the site and character of the chapel in which that ministry is exercised are now some of the most important elements in relation to the furtherance of the gospel in this country. But how are good sites to be obtained? and where are the funds to erect such chapels? In our denomination, at least, however important the opening, or loud the call of duty, we have no public funds for this purpose, and no other means but what arises from the very limited resources of the individual members of our body, who, whenever they are really aroused to the claims of any particular locality, frequently inflict, without intending it, a serious injury on their undertaking, either from the limited character

of their resources, a defective judgment, or the pressure of difficulties, which, unaided, they are unable to remove. The chapel is erected; the minister enters on his labours; its locality is found to be unfavourable, or its dimensions are so confined, that if a full congregation be gathered their numbers are still so few that the minister and his family cannot be properly supported. The debt incurred in building the chapel is felt to be a fearful burden, while little or nothing can be done to aid the general institutions of the denomination. The minister is at length discouraged, and embraces, when the occasion offers, a more genial sphere of labour, while the few friends he had gathered around him are left to struggle with difficulties of the most trying character. I could furnish from my observation, as a country minister, many instances in illustration of what has been just stated: the following are only specimens.

The scene of my own beloved brother's labours at Truro was an incommensurable chapel, only accessible through a long, inconvenient passage from a confined street. This created difficulties which, as a pastor, continually preyed on his very soul. He made an effort to build another chapel. An admirable site was offered him, and he would himself have provided upwards of £500 towards the object. The people had no resource to look to but the begging system, and not being then able to appreciate the importance of my brother's design, while he had no fund to which he could look as an auxiliary medium of help to himself, or of encourage-

ment to his friends, the project was given up. After this his health failed, his difficulties increased, my dear brother was removed, and the church has been, since that time, struggling for its very existence.

During my pastorate at Taunton, and as the secretary of the Auxiliary Home Missionary Society for the western district, I had occasion to correspond largely with the different parts of the district, and I found there were but few towns in the west of England but in which there were members of our denomination who were willing and anxious to assist in the formation and establishment of baptist churches, while most of these towns themselves presented to the Christian mind the most deplorable destitution of the means of grace. But what could be done? The Home Missionary Society had no funds for chapel building, and to open rooms for preaching stations in towns of respectability was attended with difficulties nearly insuperable. Among other measures I adopted to meet these strong claims, in connexion with some valued friends I made considerable efforts to open a new cause in a populous and wealthy seaport town, and a minister was engaged to commence operations, but disagreeing in some matters with an excellent, but eccentric friend of the object, he declined the service; and having no fund to appeal to for the erection of a chapel, I was forced to give up the object; as in consequence of having my own charge, my village stations and schools requiring my constant attention, I could not do more for a town nearly thirty miles from my own residence. A chapel has been recently erected in that town. I was present at its opening. Its site is not good, and it is far too small for the proper support of such a pastor as the town requires. My friend and brother in the ministry who built the chapel and laboured there, after overcoming great difficulties in its erection, has since removed to another sphere of labour; but whoever may become the new pastor, its size and its locality will be matter of difficulty and lamentation to himself and his friends, while the minister and church will be rendered very unequal to meet the claims of the town, or properly to uphold the interests of the denomination.

Other instances, and some of them still more striking, I had proposed to notice, but these are sufficient to illustrate the necessity for such a fund, the evils it would prevent, and the advantages it would produce.

2. Another material advantage, I conceive, would be, *The existence of a central committee permanently connected with the erection or the enlargement of chapels in the denomination.* The Baptist Building Fund committee receives applications for relief, examines the cases submitted, pronounces their approval or otherwise, and when their funds are collected, transmits to the parties the grants

proposed to be given. But here its duties terminate. The committee for the Loan Fund will have other, and far more important functions to perform; it must take security for the repayment of its loans, and until the loan be repaid it comes directly into contact with the party borrowing, and will possess both a moral and equitable interest in the chapel and the cause connected with it. This interest will greatly extend, and it will then supply a place which has long been felt as vacant in our body, and which, from various causes, none of the existing machinery among us could supply. This Loan Building Fund committee, as a central body, will be gradually engaged in the following, among other matters:—

1. As a centre of information respecting the erection of chapels in new localities, or in the repairs or enlargement of old buildings. As in the west, there are in other parts of England yet many towns without a baptist church, while there are few towns without members of our body; but whatever may be their wishes, or even their wealth, they must have many obstacles to overcome, under present circumstances, to commence a baptist interest; as at present there are no parties whose proper business it would be to receive such applications, give the necessary advice, and point out the proper mode of proceeding. I felt this difficulty very greatly when a few years ago I was in a very important town in the north, at the house of a banker, who, with his lady and a large family, had all been baptized, and who would gladly, at that time, have assisted in the formation of a baptist church. The Plymouth brethren afterwards entered, and the opportunity, I fear, is lost. The proposed committee would be a centre of counsel, advice, and help to honourable parties both in the metropolis and the provinces, who might be desirous of promoting the establishment of churches, or building new chapels, or enlarging old ones, while the withholding of its sanction might be happily the means of preventing many of the schemes which might otherwise be set on foot, wasting the public money and injuring the sacred cause of the divine Saviour.

3. While as a centre of information it might counsel and encourage the friends of the denomination towards the erection of suitable chapels, it would be able to protect the property of the denomination, and prevent that wasteful expenditure which is now so frequent. The Loan committee would necessarily have some lien on the property on account of which the loan was advanced. The committee would be obliged, therefore, to make itself acquainted with the circumstances and progress of the church, and from the extent of the loan and other matters, it must have some influence in the state of affairs. It might thus prevent the improper

alienation of the chapel; and in many cases, by its moral influence alone, save churches in distress from the dangers which threaten them. To show that such a power as this is required, I may refer to a case in Devonshire, where about twenty years ago I was requested by my late beloved friend, Samuel Kilpin, to assist him in opening a good chapel in a respectable town. One of the parties connected with the building begged for it through the kingdom, and I have been since informed collected at least three times the amount paid for the erection. The cause struggled a few years; the party referred to, after being a troubler of the church, became a defaulter in trade; the chapel was found to be mixed up with his own affairs; and this place, after all the money raised, is lost. Many other instances have come under my own observation, which, had such a committee as I have supposed, existed, and had duly exerted its proper influence, the evils I have described might have been prevented, and the cause of Christ preserved and enlarged.

The congregational form of our churches ought not to be a barrier to our full and harmonious co-operation in all practical efforts for the enlargement of the kingdom of Christ; and something is now much required to combine the energies of the denomination for the enlargement of itself at home. The number of persons in this country, and in Scotland, who are baptists in principle, is far, very far, greater than the numbers who are united in our churches. Among all denominations our people may be found, and I personally know even clergymen who refuse to accept of livings and preferment because they cannot, with their views of divine truth, sprinkle infants; and as I believe that the questions which lie at the root of our denomination are growingly rising in the consideration of good men, the mode of best enlarging our denomination is a matter which claims our prayerful and candid attention, and if these rather too lengthened observations shall call forth the practical counsels of other correspondents to the furtherance of this object, my design in making this communication will be gained.

With fervent gratitude to the God of all grace, I am happy to say, that the erection of our new chapel is a pleasing illustration of the benefits arising from a good situation and a well constructed building. The progress of the cause has been most cheering since Vernon Chapel was opened last year. We are now building galleries to contain upwards of three hundred sittings, besides free seats, and room for two hundred children; so that when finished, the chapel will accommodate nearly one thousand persons, besides the children. Requesting your insertion of the above in your next magazine, and praying that the divine Spirit may be more

largely poured forth on all our ministers and churches,

I am, my dear brother,
Yours very truly,
OWEN CLARKE.

2, Vernon Square, Pentonville,
Aug. 14, 1845.

THE BAPTIST MANUAL.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Allow me, through your pages, to express my satisfaction with the management under which the interesting matter which we have hitherto heard of only as the Report of the Baptist Union, now appears as a Manual of the Baptist Denomination. Under this form it is certainly well adapted to obtain the extended circulation among our churches which it desires, and I hope the pastors of our churches generally will make such mention of it as may contribute to this result. I know of several instances in which a slight commendatory reference to the Baptist Manual has been the means of disposing of from half-a-dozen to two dozen copies in a single congregation. Why should there not be many such?

A PASTOR.

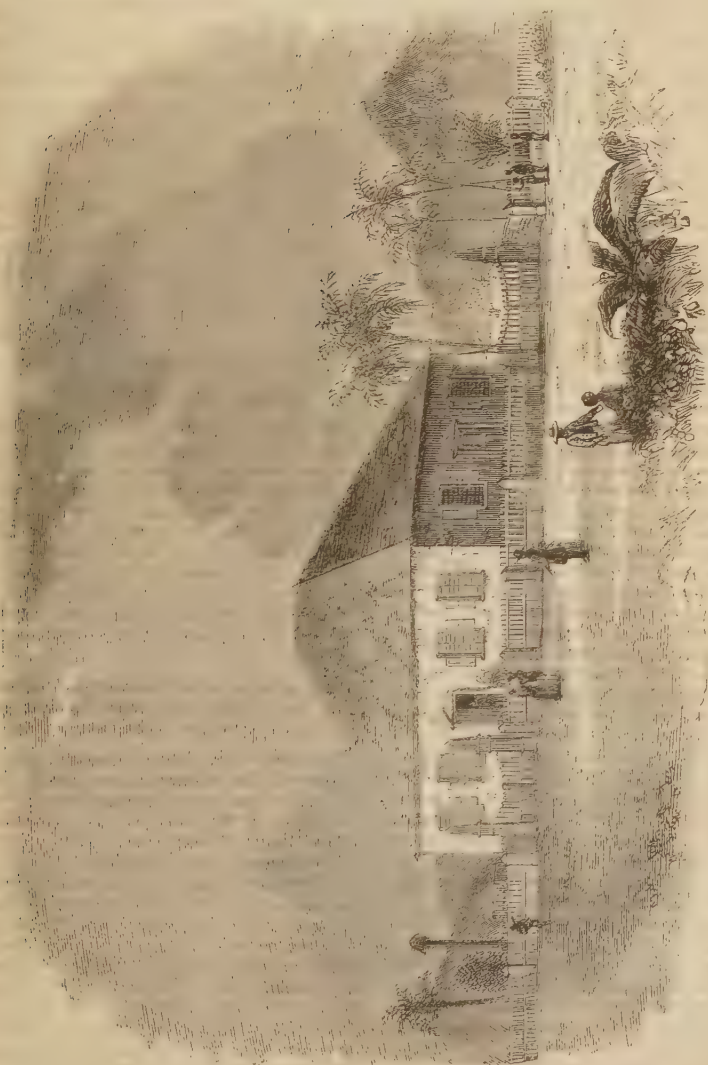
EDITORIAL POSTSCRIPT.

With great regret we have learned that the health of our esteemed friend, Dr. Godwin, is in a state which requires, in the judgment of his medical advisers, that he should relinquish his pastoral engagements. He read his resignation from the pulpit on Lord's day morning, August 24th. It is not his intention to leave Oxford immediately; and the two young men placed under his care by the Theological Education Society, will continue for the present to receive his valuable instructions.

Mr. Giles of Leeds has accepted an invitation from Broadmead, Bristol, and is about to take the oversight of the church there.

The Rev. D. Rhys Stephen, says, in answer to the inquiry in our last, "About the same time with the appearance of your next number, Mr. John Hasler, publisher, of Crane Court, Fleet Street, will put forth a prospectus of the 'Memoirs of the Life, Ministry, and Times, including Select Literary Remains, of the late Rev. Christmas Evans.' As soon as Mr. Hasler will have received two hundred subscribers' names, he will put the work in the press, and bring it out with all possible speed. Such of my own friends, as well as those of the late Mr. Evans, as wish to have copies of the work, are requested to communicate that wish as soon as possible either to the publisher or to me."

THE MISSIONARY HERALD.



BAPTIST CHAPEL, GRAND CAY, BAHAMAS.

ASIA.

CALCUTTA.

LAST DAYS OF DR. YATES.

It is gratifying to find that our deceased friend, when sinking under his malady at a distance from his immediate connexions, was unexpectedly provided by his heavenly Father with the soothing aid of a kind and like-minded Christian brother. Mr. Wardlaw, of the London Missionary Society, son of Dr. Wardlaw of Glasgow, was received into the vessel at Madras; and he, though an invalid himself, perceiving the debilitated state to which Dr. Yates was reduced, rendered him all the assistance which the circumstances would allow, as long as human succour was available. Mr. Wardlaw has deserved the cordial thanks of all the friends of Dr. Yates, both in India and in Europe, by his invaluable attentions; and a letter which he addressed to Mr. Pearce of Calcutta, with a copy of which we have been favoured, will be perused with lively interest. It is as follows:—

*Saloon of the "Oriental,"
July 12th, 1845.*

MY DEAR BROTHER,

It was my wish to have a letter in readiness to despatch from Suez, but I found that if I wrote to you before my arrival there my communication must be extremely brief and hasty. I thought it better, therefore, to defer writing till now, as Captain Shortrede informed me that he was sending you a few lines, which seemed to render a little delay on my part a matter of no consequence. Some time before this reaches you, his letter will bring the painful tidings of the removal by death of your much esteemed and highly valued colleague, the Rev. Dr. Yates. About two o'clock, on the morning of the 3rd, he slept in Jesus, and his spirit was numbered with the "spirits of the just made perfect." His end was peace. For him we cannot mourn. "Absent from the body," he is "present with the Lord." He is gone from earth to heaven; from the sorrows of this life to the joys which are at God's right hand; to the possession of that reward which the Saviour has promised to bestow on his faithful servants. But for ourselves we have cause to sorrow. An able and devoted labourer has been taken from the field; one whose place will not be easily supplied. His loss will be universally deplored by those who have an interest in the cause of Christ in India.

To yourself and all immediately associated with him in the work of the Lord, his removal will be a severe trial. Allow me to express my deep sympathy with you, and especially with those on whom the weight of this afflictive dispensation most heavily falls, his bereaved partner, and all united to him by the tender ties of nature's affection. May the Lord sustain and comfort them. May they

find his grace sufficient for them in this "time of need," and be enabled to say in humble and joyful resignation to his will, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" He who has inflicted the wound is able to pour the oil of heavenly consolation into the bleeding heart.

When I came on board at Madras, I found that our dear brother, though rather better than when he left you, was still in a very precarious state. This made me anxious to be with him as much as possible, and as far as the enfeebled state of my health would permit, to minister to his wants. Every morning that it was in my power, I paid a visit to his cabin, and when he was able to hear it, read the scriptures to him and prayed. In the evening the state of my eyesight prevented me from reading, but before he went to rest for the night I knelt beside him and offered up a short prayer; and it was seldom that he had strength for any thing more. He frequently said, as I was leaving him, "Thank you, dear brother, for your kindness;" while I felt it a privilege to be able to contribute in any way to his comfort. I was much with him at other times also, and the more I saw of him the more I loved him, and the more desirous I was to serve him.

After we sailed from Madras, he continued, for a season, to improve. He was able to be a good deal on deck, the weather being fine. His spirits revived, and he seemed to be gaining strength. Hope was inspired that he would be permitted to reach his native land. In the hope which others were fond to cherish, he himself participated, while at the same time he was entirely resigned to whatever it might seem good to the Lord to appoint. It happened one morning to read the 118th Psalm; when I finished he repeated the 18th

verse, "The Lord hath chastened me sore, but he hath not given me over unto death:" adding, "These are remarkable words, they seem so applicable to my case." "Yes," I replied, "the Lord hath indeed stricken you sore, and I sincerely trust that he will not yet 'give you over unto death,' but we know not what may be the ordering of his providence." "No," said he, "and whatever he orders is right: I am entirely in his hands, and there I would leave myself. Let him do what seemeth unto him good."

It was only a few days after this that he had a severe relapse. On the night of the 20th of June, Dr. Jones was called to see him. He found him alarmingly ill. He was suffering from a severe attack of the disease under which he had for many years laboured. The pain he endured was so violent, and the exhaustion caused by it so great, that had the attack continued much longer than it did there is reason to think that he could not have survived it.

From this time all hope of his reaching England was at an end, and fears began to be entertained that he would not live till we arrived at Suez—fears which were but too truly realized.* When both Dr. Stevenson and Dr. Jones expressed their serious apprehensions as to the result, it seemed desirable to let him know their opinion, lest he should have any arrangements to make before his death. I agreed to do so, assured that the communication of such intelligence would not disturb the tranquillity of his mind. Nor did it. He seemed prepared for the information, and said, "The will of the Lord be done! He is very gracious, and I have no desire beyond his pleasure."

Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into my hand a small packet, saying, "This contains a likeness of the late Mr. De Rodt; I shall feel obliged if you will take charge of it, and convey it to the directors of your society. I expected to have had the pleasure of doing so in person, but there is no likelihood of that now."

His mind was throughout calm and serene. Even in the moments of most poignant suffering (and he suffered much latterly), I never heard him breathe a "murmuring word." He seemed entirely reconciled to all that his heavenly Father saw meet to lay upon him. I said to him, on one occasion, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour

endured on my account; and there is a glorious prospect in view. How beautiful," he continued, "is the language of the apostle, 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' We have glory for affliction. The affliction is light, there is a weight of glory. The affliction is but for a moment, the glory is eternal."

From the nature of his complaints, it became necessary to administer powerful opiates, consequently he was often unable to converse with me; but when he was able to give expression to his thoughts, he continued to do so as one who had long felt the value of the great truths of the gospel, and who had been accustomed to draw from them the consolation and joy which they are fitted and designed to impart.

For himself he had no anxiety. It was manifest that death, in any form, had no terrors for him. He reposed with lively confidence on the grand doctrine of the cross, and the promises of a covenant-keeping God. I said to him one day, "The promise of the Saviour is, 'I will never leave thee, nor forsake thee.' You feel that he is true to his word?" "Oh yes," he replied, "he is with me now, and will be with me to the end. 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.' " He added, "'I know in whom I have believed, and that he is able to keep that which I have committed to him against that day.' " If he had any anxiety it was for those loved ones whom he was called to leave behind. But when speaking of them he said, "The Lord will provide! It is the will of my Master to call me away, and he will take care of those who remain. They are safe in his hands."

A few days before his death I asked him (as was my wont on entering his cabin) how he felt. He replied, "I feel myself sinking; I fear I shall not be long with you now: but I can say with Job, 'All the days of my appointed time will I wait till my change come.' " "And you can add," I continued, with him, "'I know that my Redeemer liveth.' " He went on himself to the close of the passage, "and that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body, yet in my flesh I shall see God." After a short time I repeated these words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day;" adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured during my sojourn in India to do my Master's will, and to fight in his cause."

* Had our brother been permitted to reach Suez, it is my conviction that he never could have crossed the Desert, even had he been as well as he was at the best; and the experience of Captain Shortrede and others corresponds entirely with my own.

"And you feel," I continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives I would deem them well spent in the service of Christ, and would willingly sacrifice them all for the sake of him 'who loved me, and gave himself for me.' My only regret," he added, "is that I have been so soon called from the field."

The following morning I read the 40th chapter of Isaiah to him. As I closed, he said, "I have found, and still find, in my experience, the truth of these words, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.'" He then proceeded to speak in a very pleasing way of the perfect peace of mind which he enjoyed in a sense of the divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his heavenly Father. I then read the 15th chapter of the 1st Epistle to the Corinthians. When I had finished, I said, "You, dear brother, can adopt the language, 'Thanks be unto God who giveth us the victory?'" "Yes," he said, "'through Jesus Christ our Lord,'" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that I could scarcely catch what he said), how we had the victory through Christ, as "having by death destroyed him that had the power of death," dwelling especially on the perfection of his righteousness and the all-sufficiency of his atonement. After a little, he said, "Victory is a word full of glory. It is recorded of a great general, that on being wounded to death just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory being strikingly expressed in his own words, 'I beheld Satan fall as lightning from heaven.'" He seemed to be much exhausted, and I left him to repose a little. During the two succeeding days I saw our brother frequently to inquire how he did; but, from the cause already mentioned, he was in such a state as to be unable to listen to the reading of the scriptures or to engage in conversation.

On the morning of the 2nd of July I found him very far gone. He had begun to suffer from difficulty of respiration. "You enjoy peace of mind?" I said. "Yes," he replied, "and now I long to be released. Come, Lord Jesus, come quickly!" I repeated these words, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things, present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from

the love of God, which is in Christ Jesus our Lord;" and then asked him if he enjoyed the same delightful persuasion with the apostle? "I do," he replied; "It is here (laying his hand upon his heart), and it is deeply, immovably fixed." I then asked him if there was any particular part of the word of God which he would like to hear? He said, "I shall feel obliged if you will read the translation of Elijah." I did so, and then read part of the eighth chapter of the Epistle to the Romans and engaged in prayer; after which he said, "I must lie quiet a little." I left him accordingly.

He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the hand of death was upon him. The difficulty of breathing had greatly increased; so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last. "You are happy?" I said. "Yes," he replied. "You rejoice in Christ Jesus?" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well?" "Yes." I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him! During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over! At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the church of England, as I felt that it was every way appropriate in the case of our dear brother. The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased.

The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that "the sea shall give up its dead," and, thanks be to God, we can say over the closing billow, as well as over the closing earth, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them!"

In looking at the mournful result a regret may, perhaps, be felt that our brother should

ever have been sent away from his family and friends. But in sending him both yourself and others acted for the best; and I can testify that all was done for him on board which lay within the power of his medical attendants. We are thus called to regard the issue simply as the ordering of Him who "doeth all things after the counsel of his own will," "whose judgments are unsearchable, and his ways past finding out." It may be hard for us to acknowledge such a dispensation to be the dictate of wisdom and of love; yet we are sure that it is. The Disposer of events is "too wise to err, too good to be unkind;" and when we come to look back upon time in the light of eternity, we shall see that this and every affliction in our lot was only a part of the means which his grace employed to make us meet for "the inheritance of the saints in light."

May the visitation of his hand be abundantly sanctified! May it lead those now in the field of labour to devote themselves more unreservedly than ever to the great work given them to do, and to unite more fervently than ever in the prayer, that "the Lord of the harvest would send forth more labourers into his harvest."

I must close. I feel that the account which I have given you of our dear brother's last illness is exceedingly imperfect, but you will make every allowance for me when you consider my position as an invalid on ship-board.

Farewell! May the Father of mercies bless you; and in duty and in trial may "the joy of the Lord be your strength!"

Believe me, in Christian sympathy and love,

Ever affectionately yours,

JOHN SMITH WARDLAW.

The Rev. Mr. Pearce.

UNPRECEDENTED EXCITEMENT.

For some time past, the attention of the influential classes of Hindoos has been evidently directed to the progress of Christianity, and the peril to which the prevalent superstitions are consequently exposed. An irritated state of feeling has shown itself in violent opposition to new converts, and especially in hostility to the large educational establishment of the missionaries connected with the Scotch Free Church. Papers which we have received from Calcutta give specimens of the exasperated language of the native press, and of the false reports which are circulated; but the most clear and condensed account that we have seen is a letter from Dr. Duff to Dr. Gordon, contained in the Home and Foreign Missionary Record of the Free Church of Scotland for August, a portion of which we have pleasure in extracting for the perusal of our readers.

Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the raising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vast and mutilated fragments to the four winds of heaven. The cry of, "Down with Christianity! Down with the missionaries!" and, above all, "Down with the Free Church Institution!" was heard to issue from every lip, resound through every street, and re-echo from every bazaar. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It

pervaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippics—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of a verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!

Nor has this been all. From words they have proceeded to action. Several thousands of invitation notes have been issued to all the

respectable Hindus in Calcutta, calling a general meeting of native inhabitants. One of these has been sent to me by the individual to whom it was addressed. It sets forth, in the strongest terms, the necessity of assembling, in order to consult how the evil and ruinous practices of the Christians may be counteracted, and Hinduism be saved from impending destruction. Meeting after meeting has accordingly been held, attended by all the rajahs, zemindahs, wealthy babus, celebrated brahmias, and other men of note among the natives. Previously, the native community was split up and cantoned into various parties and sects, as hostile to each other as any one of them could well be towards the Christians; but the fearful cry which has been raised of common danger, has for a time inspired them all with a wondrous spirit of coalescence and harmony. The stiff and inflexible members of the *Dharma Sabha*—the rigid upholders of polytheism and idolatry in their most obnoxious forms; the pleaders for infanticide and the ghaut-murders, and widow-burning, and all other atrocities perpetrated under the venerable but insulted name of religion; the professedly theistic, but really pantheistic members of the *Brahma Sabha*, founded by the late celebrated Rajah Rammohun Roy, who, in theory, boast of abjuring polytheism and idolatry, but, in practice, find it convenient to connive at, or even practice both; the avowedly more enlightened members of the *Tattwabodhini Sabha*, who, in nominally upholding the old Vedantism or Pantheism of the Hindu Shastras, are secretly striving, in many ways, to improve and refine upon it, by largely ingrafting, without acknowledgment, many better and more seemly shoots from the more sound and rational systems of natural theology, which have sprung up under the united light of European science and divine revelation—the whole mass of liberal Hindus, who make light of all these Sabhas, not troubling themselves with the subject of religion at all, in any of its forms, orthodox or unorthodox, philosophic or unphilosophic—who eat and drink, and make merry, turning their “bellies,” with all the “poms and vanities” of this world, into the sole divinities whom they choose to worship;—all of these—the Pantheist and the Polytheist, the religious conservative and the religious radical, the metaphysical contemplator of the one supreme Brahma, and the grovelling idolator, the noisy liberal and the stern, unbending bigot—actuated by a new spirit of unanimity, have met as a sworn brotherhood, and “taken counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us.”

At these meetings abuse and calumny have been poured out in perfect cataracts on missionaries in general, but particularly those of

the Free Church, and most of all upon myself. My name is constantly held up as the very concentration of all the terrific qualities which have ever been joined in savage man or ravenous beast of prey. All manner of schemes have been broached, and successively abandoned. Petitions and memorials were to be addressed to the supreme government here and at home, to have the missionaries immediately banished and extirpated from the land. Next, an appeal was to be made to the whole civilized world, setting forth the wrongs inflicted by the missionaries on the Hindus; that is, the wrongs inflicted on a people by illuminating their ignorance, and striking off the fetters which threaten to keep them everlastingly in a state of the cruellest bondage! The propriety and necessity of addressing a letter of expostulation and complaint to the General Assembly of the Free Church of Scotland have also been seriously suggested! But of all the schemes, the one which has temporarily, at least, assumed a definite shape and form, is the one which, if carried out, as now unanimously agreed upon, will operate with deadliest potency against us, and thereby most effectually consummate their grand design. The scheme is, to establish and endow a rival charitable institution on the same scale of magnitude as our own—to have European literature and science taught in it gratuitously, by competent professors, to at least a thousand pupils—to parcel out Calcutta into districts, under charge of men of rank, wealth, and influence—to draw up a written agreement, and go round, in the first instance, to every house which furnishes one or more pupils to our institution—to leave the parents and guardians no option, but tell them plainly that if they refuse to sign the written agreement, pledging themselves to withdraw their children from our institution, and to send them to the new one, immediate and effective steps will be taken by *all the Sabhas in conjunction*, to have them at once driven out of caste—a sentence of excommunication which, in the circumstances, would be tantamount to civil death. Such is the scheme finally adopted with the view of beating down our institution. As yet, every step has been taken with a vigour and promptitude which, in the native community, is without a parallel. In order to carry out the scheme into instant accomplishment, a native gentleman of immense wealth has given up one of his houses, a very spacious one, not far from our institution. Large sums of money have been already subscribed. A committee has been formed, with all the adjuncts of president, secretaries, and treasurers. The parents and guardians of almost all our pupils have been fairly warned and threatened. The constancy and faithfulness of our teachers have been tampered with, and put to the severest test.

In the midst of all this, it is impossible that our institution should not suffer. It has suffered, and suffered severely. The only real wonder is, that it is in existence at all—that it has not been swept away, root and branch—that a single pupil or native teacher has been able to cling to it. The boys themselves are overwhelmed with distress. There is not, as far as we have been able to learn—there is not one of them who would have gone away voluntarily—there is not one of them who has not, to the uttermost, resisted being removed. There is not one of them who has not borne scoffs, and taunts, and reproaches of every kind, rather than abandon it, as long as he could make any successful resistance at all—there is scarcely one of them who does not now attend, in spite of the threats and dissuaves of friends and neighbours. To the institution and to us the greater part of them, and more particularly the senior pupils and students, have been deeply attached. Their being thus violently severed from it now, they feel like parting with a hand or foot. Some of them have come to us in tears, representing their sorrow and their helplessness. Reproaches they bore, and all manner of insults; but they could not continue to come, if they were not allowed to live. The parents at last, finding all arguments and threats unavailing, resolved to starve them into a surrender. They literally refused to give them their food or daily bread. Often they came to the institution without tasting a morsel. This, for some time, they made up their minds to endure; but, when they found food refused on their return home, as the penalty for disobedience, they were forced to give way. In other cases, divers other expedients have been resorted to, in order to compass the end. Amongst these may be specified the famous Hindu device of carrying a point, by the petitioner's taking a solemn vow that he shall neither eat nor drink till his request be granted; in which case, if, by being allowed to persevere, he should die, his death would be attributed to the refuser, who would be accounted a murderer. A youth has come to me, saying, "What shall I do? Last evening my father, mother, sisters, and brother, fell down at my feet, vowing that, if I did not promise to leave the institution, they would neither eat nor drink any more, and I would be answerable for their death. To save them, I felt obliged, for the present, to promise to withdraw; but what shall I do? for I am most miserable." It were endless, however, to attempt to recount the varied modes by which, after the most severe and protracted struggle, they have been obliged to succumb. Never has there been so strange and extended a warfare carried on before in the bosoms of so many hundreds of the most respectable Hindu families. In the midst of it all, many a new chink and crevice has doubtless been opened up in the tottering

fabric of Hinduism; and many a precious seed of truth has been deposited, to lie and slumber there, till the genial shower come down, amid a glow of heaven's warmth, and cause it to spring up into a "plant of renown."

That, in the end, God will, in mercy, overrule all this terrible commotion for good, is what we cannot for a moment doubt. What the immediate outgate of it all can be, it is not so easy to say.

Many of our pupils, and among these the best and most promising, have, in the meantime, been obliged to leave us. This, of course, we cannot but mourn over. At the same time it is consolatory to think, that of those baptized within the last twelve months, three had once been removed in somewhat similar circumstances; that is, under the operation of a temporary but lesser panic. The truth, however, stuck to them like a barbed arrow. So now, many of those who have left, have gone with their minds saturated with divine truth. Indeed of some of them we had fully hoped that, ere now, we might have been privileged to hail them as Christian brethren. But their set time has not yet come. Oh, pray that at some future day they may return, seeking the way towards Zion, with their faces set thitherward!

As to the ultimate success of the new rival institution, arguing from past analogy, I should say that every probability is against it. This, however, will not prevent its protectors from doing much immediate evil. Already have they done a great deal; and they may still do a great deal more, in the way of driving boys from an institution where they were taught the way of salvation, and of preventing others from entering its walls. But that they will be able permanently to consummate their grand design, is in the highest degree improbable. Wealth they have in abundance, if they had only the heart to part with it for good or useful ends. Under the impulse of a spasmodic convulsion like the present, they may give forth a few liberal donations; but having no real moral, or philanthropic, or patriotic principle at bottom, they are likely soon to tire of giving. A period of reaction will come—a dead repose will follow—and the subscription receipts will be returned unanswered, or with the request that they be no more sent. Again, they have no real cementing bond of union among themselves. A more motley group of natural incoherences could not well be found. They are not an assemblage of natural harmonies, but of natural discords, unnaturally brought together under the force of some extraneous compulsion, and made to strike out a certain wild and original music of their own. They resemble not the goodly assortment of living stones, chosen out, under the designing skill of a master-architect, as the materials of a well-proportioned edifice; but rather the

huge conglomeration of heterogeneous substances suddenly and fortuitously thrown up by the cross currents of an impetuous deluge. They are held together, not by the fusing power of vital heat, but by the freezing principle of congelation—not by the assimilating power of love to God or to truth, but by the repulsive principle of bitter hatred and antipathy towards both. Such a combination cannot, in the nature of things, prove lasting. Whatever mischief it may be temporarily permitted, by a mysterious providence, to work, the day of its dissolution and retribution must come. All such unhallowed confederacies are inevitably doomed to perish. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." "Arise, then, O God; plead thine own cause; remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually." "Let God arise; let his enemies be scattered; let them also that hate him flee before him."

But while we pray that all the counsels, devices, and machinations of the wicked may be brought to nought, we pray unceasingly that the Lord may in mercy be pleased to save their souls. Saul of Tarsus was once a "persecutor, and injurious"—raging like the very heathen against the Lord and his Anointed; but Saul the persecutor became Paul, the very chiefest of apostles; and who can tell but among those who are now raging, plotting, and combining against the Lord and his Anointed, there may be some that shall yet look upon Him whom they have pierced, and mourn—some that may yet unite in chanting their hallelujahs unto him that sitteth upon the throne, and unto the Lamb, for ever and ever! Oh! let the church pray more fervently than ever for the conversion of their souls to God, that they may become living monuments of that grace which they now so daringly despise, and trample so profanely under foot.

Before any of the cases of baptism took place, the actual daily attendance considerably

exceeded a thousand; there being upwards of twelve hundred, or rather about thirteen hundred *bona fide* pupils, a fourth, or thereabouts, being always absent, from various unaccountable causes. The baptisms of Guru Das and Unesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed. The decrease in three weeks, you will perceive to be about three hundred. The smallest attendance was on the 27th, when a strange panic from another cause prevailed. The report was universal that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped on the streets; with many other such like incredible tales. On the 7th of May, the attendance was nine hundred and sixteen; on the 31st six hundred and eighteen. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta. This, indeed, is passing strange! It is the doing of the Lord. May we praise him!

How long it may continue so, time alone can show. Certainly the sky is as lowering as ever; yea, more so; and, if universally credited reports be credible, matters may get worse ere they begin to mend. The fact that, even hitherto, the institution has survived, in some considerable degree, the earthquake shock to which it has been subjected, only proves how amazingly deep a hold it had caught of the native mind, and what a deep seated lodgment it had secured for itself in the very strongholds of native society. Oh! how can we praise the Lord sufficiently! Help us to sing his praise! Out of all this glory will redound to him; and that ought to be enough for us.

ENCOURAGING PROSPECTS.

The irritation now manifested by the votaries of idols is assuredly symptomatic. It is an indication that the exertions of missionaries in their various departments of labour are taking effect. Of this there is also direct evidence, in communications respecting the successes of the gospel both in Bengal and in other parts of India. The prospects of the church in Circular Road are, we are happy to learn, more pleasing than for some years past; and in the Calcutta Missionary Herald for May, the editor says,

The contents of our present number are, some of them, of such a nature as to call for a grateful acknowledgment of the goodness of

God. There is a work of grace going on in the villages near Agra; and a remarkable awakening seems to have begun in the neigh-

bourhood of Barisal; whilst in the district of Jessore too, the progress of the gospel is very pleasing. The same Spirit who is now bringing a few souls to Christ, is still able, as in days of old, to convert multitudes in a day. O that he would soon visit this dark land with an abundant effusion of divine grace!

The most satisfactory features in some of the conversions we are privileged to record,

are deep distress on account of sin, and a hunger and thirst after the word of God. These are two prominent marks of a Christian character, in which we fear that hitherto there has been a deficiency in this country. May the Lord be pleased to keep the new converts from falling, and to lead them onwards in the way of grace and holiness!

AGRA.

Mr. Williams gives the following pleasing account of success in his village labours:—

April 1st. This morning brother Ganpat and myself left home at five o'clock for Chitaura village, and arrived at eight. We soon had a large and respectable congregation assembled in the chapel; the head-man of the place was also present: the people heard with great attention. After preaching to them a considerable time, until we were quite tired, we dismissed them with some difficulty; they seemed quite unwilling to depart, as if they wished to hear more of the gospel. We then had a very interesting meeting with the native Christians and inquirers, when six persons were finally received as candidates for baptism, nearly all of whom had been in the habit of hearing the gospel from the time of our first visit to the village in August last; a brahman and a pandit were among them. On last sabbath morning I had the pleasure of baptizing seven natives. Brother Makepeace preached a very suitable and impressive sermon from John iv. 35, after which I addressed the native converts, and administered the ordinance. In the afternoon brother Ganpat preached a suitable sermon to them in the native chapel at Partâpârâ; in the evening brother Makepeace preached from Psalm lxxvii. 13, to a large assembly, after which I addressed the native Christians and administered the ordinance of the Lord's supper. Truly this was a day of holy rejoicing, a day of good things, a day which cannot be soon forgotten. May the Lord give us many such refreshing seasons. Oh, for a harvest of immortal souls!

April 26th. You will be glad to hear that I have sixteen persons who have expressed a wish to be baptized, fourteen of them are natives; twelve from the village of Chitaura. I was there last Monday; our meetings, morning and evening, were deeply affecting and highly interesting. I have never before witnessed any thing to equal it among natives, nor indeed rarely among any people. Some of those who wish to embrace Christianity are in good circumstances in the world, and all of them are in the way of

doing for themselves, and they all expressed their willingness to contribute their little mite towards the support of the cause of Christ. I confess I have never seen things on this fashion at any former period; it is the Lord's doing, and it is truly marvellous in our eyes; and then another thing which proves that the Holy Spirit is working in the hearts and minds of the people, is their hunger and thirst for the word of life. Whenever we preach there they crowd into the place, and when we can preach no more, being quite exhausted, they depart with great reluctance, and not without first obtaining a promise to address them again in the course of the day, for a little time. Another pleasing fact is, that those who have been recently baptized meet together for prayer in the chapel every day, and seem very zealous for others to unite with them, which is the case to some extent.

I have been this week on a missionary tour, accompanied by brother Ganpat; we preached the word of life to vast crowds of people in sixteen villages, the farthest twelve kos distance. In almost all places the people heard us very attentively, and we have been greatly encouraged in this great and glorious work. A thanksgiving prayer-meeting for the recent success to missionary efforts, was held in the chapel on Monday evening, at which brother Makepeace presided (for I was not present, being, as I have stated, in the village). It was a most interesting and blessed meeting. Prayer imparts the most important benefit; who shall unfold the prevalence of prayer? But do you know what I am apprehensive of? It is this, that while our cause will gain ground, Satan in some quarter or other (probably where we least expect it) will raise some formidable opposition; but the Lord reigneth; greater is he who is for us than he that is in the world. The account of the formation of the auxiliary with the letter and rules, &c., is now in the press. I will send you some copies in a few days. I trust the Lord will put it into the hearts of his people in this station and else-

where, to come forward and help us by their contributions and their fervent prayers. Our monthly expenditure is now heavy (comparatively), and will be more so in a little time, besides our having to build or purchase premises which will answer for a native chapel, and for the residence of our agents. We cannot get on well without these, and should the Lord bless our labours, as we believingly expect, and earnestly desire and pray for, we shall soon have to build native chapels in the villages around; and we also believe that the Lord will give the necessary means to enable us to do so.

PATNA.

Mr. Beddy writes as follows, April 15th, 1845 :—

It affords me much pleasure to be able, satisfactorily to myself, and I trust it will be equally so to you and the Committee, to state my fullest conviction as to brother Heinig's usefulness and fitness for the important position in which as yet he has only been temporarily placed. The more I see of him, the more I know of him, the more I esteem him; and am convinced of his unassuming manners, character, and piety. He continues to afford me the most satisfying proofs of his fitness for the work of an evangelist. His family consists of a wife and sister-in-law; both were members of an independent church in London. Previous to your letter in Mr. Heinig's behalf, they had applied for and were baptized by me. Mr. Heinig has also a young son less than one year old. I am not without a hope of deriving much support in my endeavours to do good and communicate in this place, from Mrs. Heinig, as far as her own domestic duties will permit, but in an especial manner from her sister, Miss J. Carter, who has been usefully employed at home in teaching a sabbath-school, and she now has one consisting of about twenty children in my house. Under all the circumstances of the case, I trust the Committee will feel fully justified in at once enrolling Mr. Heinig among its agents, and in communicating in your next this decision. As you remarked, the six months have long since expired, but of course his engagement goes on as you have directed till I hear again from you. I wish also to request that an addition of £20 be added to his present salary for house rent, which I beg leave to state is really necessary.

Since I last wrote to you my daughter that had charge of our Refuge, has been married

to the eldest son of the late Mr. Moore, of Monghyr. This has necessarily dissolved her connexion with the Refuge, not however in any way to the injury of that institution, as notwithstanding she possessed many peculiar qualifications for such an undertaking, I have found in Mrs. Beddy's youngest sister, a young lady of very superior attainments and qualifications, one every way gifted and qualified for the Refuge, but she does not wish to remain longer than till we get a suitable person, which may soon be the case, as I have written home to some of our dear female friends and contributors expressing my desire that some one from among them of a missionary spirit would come out, and promising to do all I can, if the Lord spares me, to render her comfortable and happy.

There are four of the girls who are giving proofs of a work of grace begun. May it be solid and enduring. These, with an elderly native Hindu woman, comprise all that are evidencing a desire after salvation that I know of among the natives. Our services, in door and out door, are carried on as usual, and I hope that although there is nothing more visible yet that the leaven is going on, prejudices are evidently rolling away, and much of that bitter opposition is travelling into forgetfulness. The people can and do hear with if not approbation, certainly with perfect civility. The reflection is pleasing, nay cheering, that the day of salvation is hastening on, and that that day will soon come when Hindoo and Mahomedan opposition shall cease, and when a people shall here be gathered to the Lord;—if not permitted to see, it is yet very gratifying to feel that come it must and will.

MONGHIR.

The following account of the publication of the gospel to large multitudes, and of the general state of the church at Monghir, is given in a letter from Mr. Lawrence, dated April 11th :—

It is now rather more than a month since I returned from a three weeks' journey to the mela at Karragola, which took place at the latter end of February. I did intend to have sent you some account of my visit by the last mail, but I was too late. Karragola, as you

may perhaps remember, is nothing more than a ghat, about eighteen or twenty kos below Bhagulpore, or about seventy miles from Monghir, on the north bank of the Ganges. A small river, called the Kosee, unites with the Ganges at this place, and the point of junction is esteemed very sacred by the Hindoos. At this mela there is a very large concourse of people every year, though not more than half as large as usually assembles at Hadjipore in November. Many come, not merely to perform the ceremony of bathing, but for the purpose of traffic. A large bazar is formed, and almost every thing in use among the natives is offered for sale. As this assemblage remains for several days, it affords the missionary a favourable opportunity of preaching the gospel to many who might otherwise never hear it. I set up a small tent in the midst of the bazar, to shelter us from the sun, and to receive any who might be disposed to converse with us. Having two native brethren with me, one or more was able to remain in the tent all the day. For three successive days, during the height of the mela, our tent was never without visitors from eight A.M. till sun-set; and the greater part of the time it was crowded. In general our hearers were remarkably attentive, as well in the bazar as in the tent. Some even seemed very desirous to know and understand what was spoken to them, and would constrain us to repeat the same things over and over again, that they might remember them. Our reception this year was much more favourable than it was when we visited the mela three years ago. At that time the brahmins opposed us very bitterly, but this year we met with only two persons that manifested an angry and bitter spirit during the five days we were at the mela. Brahmins, pundits, and gurus came and listened, and went away without opposing. On one occasion a raja and his attendants were among my hearers. After listening for some time to an exhortation to repentance, and faith in Christ, he inquired why I preached so much about Jesus Christ, and taught the people to neglect his gods. I asked, who are your gods? Gunga, Bruhmor, Vishnu, &c. With respect to Gunga, I said, it is evident to all who reflect, that it can be nothing more than a river, and that to suppose its water can cleanse from sin is altogether a delusion; and with respect to the others he had named, a serious examination of their characters would be sufficient to convince a candid mind that they could not be personifications of the true God. After mentioning some of the facts recorded in their own books regarding the evil doings of these supposed deities, I appealed to the people if they would not be ashamed to imitate them, and whether they would not consider it a disgrace for any one of their connexions to be guilty of such enormities; and, in contrast, I endeavoured to show the excellencies of the character of the

Lord Jesus, and to exhibit him as the only true Saviour, in every way worthy of our confidence and affection. The people favourably responded to the appeal; and the raja and his pundit, instead of offering an angry reply, as is often done, quietly retired from the crowd, evidently unwilling to hear the real character of their false deities exposed, and perhaps somewhat ashamed that so little could be said in their defence. That opposition to the preaching of the gospel is declining, as compared with former times, is evident; and from it we infer that a change is working in the native mind. The people feel that they are unable to defend their religion; that it is inferior to the Christian religion; and that Christianity possesses excellencies which none can gainsay or contradict. The numbers are by no means few who now openly avow that if the mass of the people would become Christians, they would follow. While this feeling is very far from conversion, it is to be hailed as a step towards the desired end. It is encouraging, inasmuch as it shows that even where there are no conversions, the preaching of the word is not entirely without effect. On the whole, we have reason to be cheered by our reception at the mela this year, and I trust, through the divine blessing, it will prove the means of spiritual good to a few, at least, of the hundreds who heard the truth declared.

In Monghir appearances among the natives continue much the same as they have been for some time past. I am sorry to say we have had no addition to the church this year at present; but there are two or three natives who are very anxious to be baptized. In the church we have had to mourn over the repeated visitations of affliction and death. In February a good old female member, who had long been a great sufferer, was removed to her rest. In March, an excellent man and an exemplary Christian, was taken from us to join the company of the redeemed above. Throughout a protracted illness he was an example of meekness and patience, and died full of faith and hope. About a week ago another of our members was laid in the grave, with a sure hope of the resurrection to eternal life. She, too, had been ill for more than six months, but she was an humble believer in Christ, and bore her affliction with much resignation to the will of God. Her death has deprived us of a very useful member. Thus you see the Lord is laying his hand upon us, and diminishing our number in quick succession. The loss of so many, in so short a time, we cannot but feel severely; still we have cause for praise, since we have every reason to hope respecting all our dear departed friends that "to die" has proved their "gain."

Our dear people that remain, I am happy to say, continue to walk in love and unity; and while they are becoming fewer in number, I trust they are not decreasing in piety.

HOME PROCEEDINGS.

We have the pleasure to announce the embarkation of additional missionaries for Ceylon. Mr. Allen, late pastor of the church at Leicester, with Mrs. Allen and their two children, and Mr. Lewis, late student at Bristol, with Mrs. Lewis, sailed for Ceylon in the Brunette, Captain Cousens, on the 25th of July.

Mr. and Mrs. Kingdon, late of Jamaica, sailed for Honduras in the Medway, from Southampton, on the 18th of August. Mr. Kingdon will be united with Mr. Henderson at Belize, in the work which openings for usefulness at that station demand.

JAMAICA.

The following letter has been addressed and forwarded to the Baptist churches in this country. It is now inserted in the hope that if there are any churches to which it has not been sent, they will regard it as now addressed to them, and that if any have not yet made a special contribution, they will make it before the end of the year. The lamented death of Dr. Yates, and the necessity of strengthening our Indian mission, supply additional reasons for leaving as little of the grant as possible to be a permanent burden on the funds of the Society.

*To the Pastors and Deacons of the Church
at ———*

*Baptist Mission House,
33, Moorgate Street, London, July, 1845.*

DEAR BRETHREN,

Allow me to call your attention to the enclosed Resolutions,* and to ask your aid.

Six thousand pounds were voted by the Society, at the last Annual Meeting, towards the Jamaica churches under circumstances of peculiar emergency, and as a parting gift. As much of that sum as is not raised this year is to be charged to the Society as a debt. The Treasurer is upwards of £2000 in advance. New missionaries are accepted for Hayti, Trinidad, Honduras, and Ceylon, and additional funds will be required early in autumn to send them out and to support them. The Society too is pledged to commence a mission in China.

All these circumstances combine to render it most desirable that as much as possible of the £6000 should be obtained at once. Four friends have given £250 each. Other friends have

also given largely. £2500 have been contributed in all.

The Committee now apply to their friends generally for aid. The churches in Jamaica intend collecting on the second Lord's day in August, and the Committee respectfully suggest that the same day, or the next convenient one, should be set apart by each church in this country, for collecting towards the grant made at the Annual Meeting. Our brethren in the ministry are urgently requested to bring the fact of the case before their people on that day, and to make a special collection for the fund, or if this be impracticable, to solicit donations towards it. Upwards of twelve years have elapsed since the churches in Jamaica were in similar difficulties, and since the Committee made a similar appeal. In that time, the churches in Jamaica have increased from 10,000 members to upwards of 30,000, and the number of chapels has increased in at least an equal proportion.

As it is important that the Society should borrow no more of this grant than is absolutely necessary, and that the Committee should know as early as possible how much is collected, may I beg the favour of your remitting the collection as soon as it is made, and not

* See Herald for June.

waiting for the making up of your annual accounts? On behalf of the Committee,

Yours very truly,
JOSEPH ANGUS, *Secretary.*

P.S. Any information on the circumstances which have rendered the above grant necessary, I shall be happy to furnish in reply to an application from you.

The following letter, embodying the principal facts that have induced the Committee to make the grant, may serve perhaps to give a clearer view of the whole case.

MY DEAR BROTHER,

I have duly received your letter asking further information in reference to the grant of the Committee of the Baptist Missionary Society to the Jamaica churches, and hasten to comply with your request, trusting that if your friends have not yet made a special collection towards this object, they may be able to do it before the end of the year.

When our brethren resolved to carry on the cause in Jamaica without aid from the Society, they were in debt for chapels to the amount of £12,000. This sum was borrowed in the island, and at very high interest. The total expenditure for chapels has been nearly about £150,000; so that the debt, though large, is comparatively small.

This debt differs from debts on many English chapels, in two respects: first, the minister was himself responsible, his deacons were not in a position to share the responsibility with him; the burden rested mainly and often entirely on him. Secondly, the chapels were not mortgaged for the debt; they were in trust, and free from all liability. This of course increased the burden, by making the minister personally responsible, while it gave him a still stronger claim on the sympathy of our friends at home.

At the time our brethren passed the resolution referred to, their people were engaged in obtaining small freehold residences of their own, a step rendered absolutely necessary by emancipation. Without these they must have continued to reside on the plantations, and while there were of course in the power of their masters. This power was in many instances abused, and the formation of native villages, in other respects desirable, was thus rendered imperative. At the same time, therefore, the people had to build their own houses, to support their minister, and to pay off a part at least of their debt.

These difficulties, in themselves very heavy, were augmented by other circumstances: first came two successive years of drought, wasting the capital of the planters and destroying the provisions of the people, while it depreciated

the value of labour. Then came a most oppressive system of taxation, weighing most, and indeed well nigh exclusively, upon the peasantry, and so enormous that the revenue of the island was increased from £150,000 to £300,000; the whole of this increased sum being spent on objects, which to say the least, did not benefit the people.

In consequence great suffering prevailed; several brethren were without the necessaries of life, and have had to live on scanty supplies of some fish and yams. Several schools were closed, all building was at a stand, the banks pressing for their money. Their demands were met only by fresh loans, effected at most ruinous interests; and in the end, after struggling for two years with difficulties which have brought some of our brethren to the very borders of the grave, their chapel debts have accumulated to £18,000, and they are obliged to appeal to their friends in this country for help.

The question was then pressed upon the Committee, "What can be done? Must we again take up the Jamaica mission, and support it? or shall we give our brethren a final grant towards the liquidation of their debts, and in discharge of all further claims?" The first course was rendered impracticable by the general feeling in this country, and by the position of the Society itself, having taken up other debts, and pledged itself to support them, applying for that purpose the money previously spent in Jamaica. The second course seemed the only open one, and that the Committee have taken, relying on the aid of the friends of the Society. The Committee, though already heavily in debt, have voted £6000 towards the relief of the Jamaica churches, leaving them to supply the rest.

Is not this a case, dear brother, deserving, and even demanding your help? Let me hope that your influence will be used in obtaining special contributions towards it, and

Believe me to be very

Sincerely yours,

JOSEPH ANGUS.

DESIGNATION.

Mr. C. B. Lewis, student of the Bristol Baptist College, was designated to the office of missionary to the island of Ceylon, on Thursday evening, July 3rd, 1845. The Rev. Samuel Brown, of Long Ashton, commenced the service by reading the holy scriptures and prayer. The Rev. Joseph Angus, the secretary to the Baptist Missionary Society, delivered the introductory address, in which he described the sphere of Mr. Lewis's missionary labours. The Rev. Thomas Gough, of Clipston, asked the questions, which led Mr. Lewis to assign satisfactory reasons for devoting himself to the work of the

Christian ministry, and more especially to that of a missionary to the heathen. The Rev. T. S. Crisp, Mr. Lewis's tutor, offered the ordination prayer, earnestly and affectionately commending our young friend, with his companion, to the care of their heavenly Father. The Rev. Thomas Winter, his pastor, delivered the charge from John xiii. 23, on the importance of his leaning upon Christ, that he might be qualified to testify the gospel of the grace of God with affection and fidelity, and be sustained under all the trials of the missionary enterprise.

FOREIGN LETTERS RECEIVED.

AFRICA	BASSAPU.....	Ennis, G.....	May 15.
	CLARENCE	Clarke, J.....	April —, 1, 12, 17 and 23, May 2, 16, 19, and 20.
AMERICA.....	JUBILEE	Merrick, J.....	April 4 and 21.
	BOSTON	Milbourn, T.....	April 29.
	HALIFAX	Newbegin, W.....	May 1 and 22.
	MONTREAL.....	Prince, G. K.	April 29.
	.....	Saker, A.....	April 14 and 29.
	.....	Sturgeon, T.....	April 27, May 3.
	.....	Merrick, J.....	March 18 and 26.
	BOSTON	Peck, S.....	August 1.
	HALIFAX	McLearn, R.....	June 25.
	.....	Nutting, J. W.....	August 2.
ASIA.....	MONTREAL.....	Campbell, R.....	July 29.
	.....	Cramp, J. M.....	July 12 and 26.
	AGRA	Makepeace, J.....	June 10.
	.....	Williams, R.....	June 10.
	CALCUTTA.....	Thomas, J.....	May 31, June 2.
	.....	Wenger, J.....	May 31.
	CANTON.....	Roberts, J. J.....	Dec. 31, Jan. 28.
	COLOMBO	Davies, J.....	June 10.
	MAULMEIN	Osgood, S. M.....	May 21.
	PATNA	Heinig, H.....	May 13.
BAHAMAS	SAMARANG.....	Brückner, G.....	April 1.]
	SERAMPORE.....	Denham, W. H.....	June 2.
	NASSAU	Capern, H.....	July 10.
	.....	Rycroft, W. K.....	July 12.
	JAMAICA	Knibb, W.....	July 10.
	AT SEA off MADEIRA.....	Lloyd, W.....	July 7.
	ANNOTTA BAY	Hewett, E.....	July 7.
	JERICHO	Burchell, T.....	April 24.
	MOUNT CAREY.....	Armstrong, C.....	July 21.
	MOUNT NEBO	Millard, B.....	July 21.
NORMANDY	OCHO RIOS.....	Abbott, T. F.....	July 7.
	ST. ANN'S BAY	Phillippo, J. M.....	July 9 and 22.
	SPANISH TOWN.....	Tinson, J.....	June 30.
	CAEN.....	Francies, E. J.....	August 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Rev. M. Saunders, of Haworth, for a parcel of tracts, for *Jamaica* ;
 Friends at Missenden, for a work-box, for *Mrs. A. Fuller, Clarence* ;
 Mrs. Sharp, Lisson Grove, for a box of haberdashery, &c., for *Rev. W. Knibb* ;
 Mrs. Parsons, for a parcel of pamphlets and magazines ;
 R. B. Sherring, Esq., for two boxes of books, for *various* ;
 Mrs. Fisher, for a box of clothing, for *Rev. P. H. Cornford* ;
 Religious Tract Society, for 48 reams of printing paper, for *Ceylon*, and a parcel of French tracts, &c., for *Hayti* ;
 Mrs. Stevenson, Taunton, for a parcel of clothing and tracts, for *Africa* ;
 Mrs. Upton's family and pupils, St. Alban's, for a box of fancy articles, for *Mrs. Oughton* ;
 Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, slates, pencils, &c., for *Rev. J. Clarke, Western Africa* ;
 R. B. Sherring, Esq., Bristol, for a box of clothing, for *the same* ;
 Rev. C. Anderson, Edinburgh, for two boxes of books, for *the Mission Library* ;
 The Religious Tract Society, for 9000 numbers of the "Child's Companion," for *the West Indies and Colonies* ;
 Miss C. G. Pearsall, Stourbridge, for a box of clothing, for *Rev. J. Clarke, Fernando Po* ;
 Ladies of Baptist Church, Duncan Street, Newington, Edinburgh, for a box of clothing, &c., for *the same* ;
 Friends connected with Elder Street Church, Edinburgh, for a box of clothing, medicines, &c., for *the same* ;
 Young friends, Bromsgrove, for a box of clothing, for *the same* ;
 A young friend, S. H., Tottenham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1845.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>		Nash, W. W., Esq., and Mrs. Nash, for do.....		Contributions.....	
Chandler, Mr. John.....	1 1 0	20 0 0	Crendon—	1 8 2	
Paine, John, Esq., Clap- ham Road	1 1 0	Charles Street, Paddington— Collection	1 3 6	Collection	1 5 1
<i>Donations.</i>		Finsbury Chapel, Collec- tion, for <i>Jamaica Special Fund</i>	19 13 10	Contributions	1 17 0
Friend, by Rev. J. A. Haldane.....	25 0 0	Jamaica Row, Bermondsey— Collection	2 2 2	Gold Hill—	
Hankey, W. A., Esq., for <i>Jamaica Special Fund</i>	20 0 0	Meard's Court	5 15 0	Collections.....	2 11
M. B., for do.....	25 0 0	New Park Street— Proceeds of Tea Meet- ing, for <i>Jamaica Special Fund</i>	2 11 6	Sunday School	0 9 6
Do., for <i>Tuscarora Mission</i>	15 0 0	Regent Street, Lambeth— Juvenile Society, for do.....	25 0 0	Haddenham— Collections.....	5 5 2
Ridley, Samuel, Esq., for <i>Jamaica Special Fund</i>	5 0 0			Contributions.....	8 12 10
S. T., for do.....	5 0 0			Long Wick— Collection	0 7 0
Society for Promoting Female Education in the East, for <i>British Female School</i>	25 0 0			Quainton— Collection	0 18 2
Vines, Joshua, Esq., for <i>Jamaica Special Fund</i>	5 0 0			Contributions	1 9 2
				Speen	4 1 6
				Towersey	2 0 0
				<hr/>	
				CAMBRIDGESHIRE.	
				Ely—	
				Collection	
				Isleham—	
				Collections.....	
				Contributions.....	
				Newmarket—	
				Collection, &c.....	
				Soham—	
				Collections.....	
				Contributions.....	
				West Row—	
				Collection	

		£ s. d.			£ s. d.			£ s. d.			
CORNWALL.			LANCASHIRE.			Wellington—					
Lanncoston—			Liverpool, on account.....	275	0	0	Elworthy, W. L., Esq.	1	0	0	
Pattison, J. R., Esq.,			Friend, for <i>Jamaica</i>				Horsey, W. D., Esq....	0	10	0	
A.S.....	1	1	0	<i>Special Fund</i>	5	0	0	Small sums	0	10	0
DEVONSHIRE.			Jeffery, Mr. J. P., for				SUFFOLK.				
Plymouth—			do.....	5	0	0	Barton Mills—				
Batten, Mr., for <i>Jamaica Special Fund</i> ...	5	0	0	Spark Bridge—			Collections.....	11	2	0	
				Fell, J., Esq.....	5	0	0	Contributions.....	8	2	10
ESSEX.			NORFOLK.			Bungay—					
Langley—			Norfolk Auxiliary, on			Farrow, Mr. Joseph...	1	0	0		
Collection	1	4	0	Account	220	0	0	Debenham—			
HAMPSHIRE.			NORTHAMPTONSHIRE.			Peck, Mr. John.....	1	1	0		
Newport, I. W.—			Grendon—			Ipswich—					
Collected for <i>Jamaica</i>			Ward, Mr. B., for <i>Jamaica Special Fund</i>	5	0	0	G. Child, Mr.....	1	0	0	
<i>Special Fund</i>	5	0	0	Hackleton—			Sudbury, Old Meeting,				
Southampton—				Collections.....	20	3	6	by Rev. W. Wallis ...	1	0	0
Collection at Farewell				Contributions.....	3	0	0	WARWICKSHIRE.			
Breakfast Meeting				Do, Sunday School,				Birmingham, on ac-			
to Rev. W. Knibb				Teachers & Chi-				count	105	0	0
including 5 <i>l.</i> from				dren	1	16	3	Middlemore, Jas., Esq.,			
W. Betts, Esq.), for				Piddington—				for <i>Jamaica Special</i>			
<i>Jamaica Special Fund</i>	16	8	3	Cave, Mr. G., for <i>Jamaica Special Fund</i>	5	0	0	<i>Fund</i>	10	10	0
HERTFORDSHIRE.			NOTTINGHAMSHIRE.			Leamington—					
Markyate Street—			Collingham—			Rawson, George, Esq.,					
Collection.....	3	2	9	Nichols, Mrs., for <i>Jamaica Special Fund</i>	10	0	0	for <i>Jamaica Special</i>			
Contributions	6	7	3				<i>Fund</i>	5	0	0	
Do., Sunday School	1	0	9	SHROPSHIRE.			Wythall Heath—				
Mill End—				Bridgnorth—			Collections.....	5	0	0	
Collection	2	2	6	Contributions, for <i>Jamaica Special Fund</i>	10	10	0	WILTSHIRE.			
Northchurch—							Downton—				
Collection, for <i>Jamaica Special Fund</i>	2	8	8	SOMERSETSHIRE.			Collections.....	7	1	5	
Tring—				Bridgewater—			Contributions	12	10	3	
Olney, D., Esq., for do.	10	0	0	Collections	7	5	6	Do, Sunday School	0	13	11
				Contributions	5	8	7	Trowbridge—			
HUNTINGDONSHIRE.				Do., Sunday School	0	7	1	Page, Mrs., for <i>Jamaica Special Fund</i>	20	0	0
Erith—				Bristol—			Do., for China.....	10	0	0	
Leigh, Thomas, Esq.				Hawkins, Rev. W.,			YORKSHIRE.				
for <i>Jamaica Special</i>				for <i>Jamaica Special</i>			Bradford, Zion Chapel—				
<i>Fund</i>	5	0	0	Fund	5	0	0	Collection	17	3	0
KENT.			Chilthorne—				SCOTLAND.				
Canterbury—			Bowden, Miss	0	10	0	ABERDEENSHIRE.				
Collections.....	15	15	4	Bowden, Miss A.....	0	10	0	Stuartfield—			
Contributions, for <i>Jamaica Special Fund</i>	12	6	2	Frome—			Congregational Church,				
Dover, Salem—				Olive, E. C., Esq.....	1	0	0	Society for Religious			
Contributions, for do.	13	16	1	Taunton—			Purposes	2	10	0	
				Stevenson, G., Esq.,							
				for <i>Jamaica Special</i>							
				<i>Fund</i>	25	0	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

PRIVILEGE AND DUTY.

THE privileges bestowed on his servants by the Great Head of the church, are both numerous and great. They are not given, however, to advance their own spiritual interests merely. They are attended with solemn responsibility to others. This should never be forgotten. A believer is not only to love Christ, but to pity his fellow-creatures who are perishing in their sins; and to do all that he can to send the gospel to them. David understood this; when praying that God would bless Zion, he used this plea, *That thy way may be known upon earth, and thy saving health among all nations*. In like manner the apostle, when urging some primitive Christians to liberality and effort, pressed his exhortation in these words, *Freely ye have received, freely give*.

We owe Ireland a large debt. Long, too long, has she been neglected. We have suffered the grand apostasy to push its conquests without any adequate effort to check its progress. Centuries of wrong doing have aggravated the evil. The name of Christianity has been blasphemed; for these wrongs have been done in her name. The gospel of Christ affords the only remedy for the evils under which Ireland groans. We have it; we enjoy its privileges; we rejoice in the hope of future glory, which it inspires. If we would perpetuate these mercies to our children we must meet our responsibilities; for this law seems to pervade the administration of our heavenly King, that he gives blessings to those who most earnestly seek them, and who are most anxious and diligent to improve them when they are given.

Our privileges become, therefore, a reason for helping this mission. Our duty to do so, corresponds with our privileges; and as they are so numerous and vast, the duty becomes all the more imperative. Success, too, adds to this obligation. The pressing calls which augment every month, give new force to the plea, and impart greater urgency to the demand. Oh! listen to it. Give us help. The time is propitious. Be true to your privileges and your duty. Your own mercies will be more abundant; and the blessing of those who are ready to perish will come upon you.

Mr. WILSON communicates the following instances of usefulness. They are more than commonly interesting.

I have lately baptized three persons. One a young woman, about sixteen years of age. She had, for a considerable time previously, given good evidence of being a disciple of Jesus. On a recent occasion, I urged on her the duty of openly avowing her attachment to the Saviour. Finding that such was her desire, we were soon on our way to a certain water, in company with some friends, and I baptized her. One of the others was her father. He began to attend my ministry about five years ago. He was the slave of intemperance, and was often reduced to a most pitiable condition. He came to me one morning saying that he had left home with the intention of destroying himself. But the truth obtained possession of his heart, and

broke the fetters which had so long bound him. His eyes were opened to see his guilt and danger. Believing in Jesus as the Lord our righteousness, he was enabled to rejoice. Since that period, more than a year ago, his conduct has been exemplary. A few days after his daughter's baptism he called to ask me to baptize him also. The next day was the sabbath, and having announced at one of the preaching stations, that I should administer the ordinance at the sea side, in the afternoon, we had an immense congregation, including many Romanists. The greatest attention was paid to the discourse, and in general the people behaved with great decorum. It was a profitable season. The other person referred to in the earlier part of this letter, was a spectator on this occasion: he had long been studying the New Testament on this subject, and as I knew him well, I acceded to his request shortly after. There

has been much inquiry on the subject since ; and I expect that many more will follow these examples.

The attendance on public worship has considerably increased. On Lord's day afternoon, I generally preach in the open air to large and attentive congregations.

Mr. BENTLEY states, July 23rd.

On the morning of the 8th inst. I baptized the aged person referred to in my last. There was a considerable number present on this occasion ; I should think *twice* as many as before, all of whom behaved with great decorum. It was very interesting to see so old a person, for he is past seventy years of age, and whose grey hairs seemed to say that he had nearly finished his course, manifesting love to Jesus by attending to this ordinance. He is a man of great intelligence, and was formerly one of the shrewdest opponents of our views, which this locality could furnish.

Owing to these baptisms, I suppose, and my lectures on the subject, our opponents are endeavouring to frighten the people, and prevent them from hearing anything on the subject, by false reports. They represent us as *holding baptism to be a regenerating ordinance !!* Every advantage is taken of the prevailing ignorance as to our real views. This will, however, stir up the people to greater inquiry. Such efforts cannot prosper, for the people *will* think ; and the day *must* come when truth shall prevail over error.

Mr. BERRY, July 7th, communicates an interesting fact.

About a fortnight ago I was preaching at Maryborough, and noticed a stranger eagerly attending to what I had said. After preaching he requested an interview. He unfolded his mind, and I found he was a Romanist, from the county of Limerick, and had met with a New Testament some time ago. *Without any human teaching*, he had not only discovered the errors of Rome, but had seen the all-sufficiency of the Redeemer's work. I was surprised at the knowledge he had attained. There are, he says, *four families* who with him were studying the scriptures, and but for fear of persecution would have openly declared their views. He has a situation at M——, where he can carry out his wishes and desires. The following Lord's day he came here to the service, and I hope to see him again soon.

Mr. HARDCASTLE, who has had much affliction in his family, and whose eldest son is hastening to the grave, writes as follows, and his communication will de-

velope *some* of those discouragements with which our brethren have to contend.

When I last wrote to you, I mentioned that I was not without my exercises as regarded our church affairs. We have already lost three members this year ; one by death, one by withdrawal, Mr. W., who has returned to those with whom he was formerly connected, chiefly on account of his wife steadily refusing to accompany him, and the injurious influence of such a division on the family, and one by emigration, Mr. B., with his family, an estimable member. On his departure, his employer and fellow-workmen attended him to Passage, and presented him with a silver snuff box as a token of their esteem. We had previously lost his son and daughter-in-law, since baptized at Montreal, and now we are about losing a *family* of eleven, two of whom are members. They go to Toronto. Such a gap, as you well know, is not easily filled up. Then sickness has been prevalent with our members confining them to their abodes, and scarlatina has been cutting off the younger children. But I must not omit to state any other circumstances of a different cast. Mrs. H.'s brother has worshipped with us for some time, and a family formerly with the brethren, two of whom have thoughts of uniting with us in fellowship. The former of these lately adverted to the unfavourable situation of our place of worship, and intimates his intention of giving £100 if a suitable site could be obtained for another.

Mr. MOORSE seems to have at Carrickfergus, some encouraging tokens of success. In his letter of the 5th ult. he says.

We have rented the little meeting-house, where I preach twice on the Lord's day, and during the week ; but we do not know how long we may continue to have it. During the last fortnight I visited more than sixty families, and preached several times. Protestant bigotry has shut up another door against me, in a place where I had preached many times. But others are becoming more friendly, and ministers of the Methodist bodies have invited me to their pulpits.

A few weeks ago I preached to large congregations in several towns in the county of Derry. In one of these several Romanists were present. I recently baptized two persons, whose piety and devotedness our friends have a high opinion of.

The following extracts from Mr. MULHERN's letter, of July 26th, are most gratifying and satisfactory.

Although we have not lately had any additions to the church, we still go on comfortably, and enjoy peace among ourselves ; and I hope our members are growing in knowledge and holiness. The congregations at my different out-stations continue to be encouraging. I preach in this town on week evenings in two different places, where we generally have as many to hear as we can accommodate, many of whom never hear the gospel anywhere else. A woman who attended preaching at one of these stations, and whom I frequently visited, lately died of consumption, but not until she had found peace with God through the blood of the cross. When I first became acquainted with her she was, though of moral character and naturally of an amiable disposition, living without God and without hope in the world. But it pleased the Lord to accompany the word with power to her heart, and she soon became an enlightened and devoted Christian. She expressed her determination to join the church ; but she was seized with consumption, and bore her protracted illness with entire resignation to the divine will ; constantly urged on her friends the sin and danger of neglecting the " great salvation ;" sweetly expatiated on the peace of God which she enjoyed, and on the blessedness of a good hope through grace. She calmly and sweetly slept in Jesus, in the confident hope of a blessed immortality.

I lately, at the request of the friends there, paid a second visit to Dungannon and its neighbourhood. I arrived on the Thursday evening, preached in the Court-house both on Friday and Saturday evening. The congregations were not so good as they would have been but for the inclemency of the weather, the rain falling in torrents, particularly on the Friday evening. On Lord's day forenoon, I preached in a storehouse of Mr. Tener's to a goodly number of very attentive hearers, and joined the church in commemorating the dying love of the Redeemer. In the evening I went out three miles in the country where the friends had given notice that I would preach in the open air, as they expected more would come than could be accommodated in the house I had preached in before. The evening, however, came on wet, and we were obliged to keep within doors. The house, notwithstanding the inclemency of the evening, was crammed, and, after about one hundred and fifty had been admitted, some had to remain outside. The people heard with eager attention. On Monday I preached in a school-house in Mollicar to a good congregation. On Wednesday I preached at Dunganmore, two miles from Dungannon on the ordinance of Christian baptism. The appointed house proving by far too small to accommodate the number that came, and the evening being very fine, we took the open air.

The assembly was large, and, without exception, appeared to hear with great attention. Many of them I observed to turn in their bibles to the numerous passages referred to, and mark them, while others were busily employed in taking notes. After preaching I went, accompanied by a number of friends, about two miles to a river where I baptized three disciples who were to be added to the church in Dungannon. On Thursday evening I preached in the independent chapel in Moy, four or five miles from Dungannon, at the urgent request of the excellent minister of the place, Mr. Shaw, who afterwards warmly invited me to preach for him when I may again visit the neighbourhood.

WM. HAYDEN, a reader, recently appointed to the Kilcooley Hills, writes to his superintendent, Mr. Sharman.

I am happy to be able to say that I find many of the Roman catholics willing to hear the word of life ; many of them come to my house to read or hear. Two or three of them frequently come to read it themselves, and they are also ready to receive and read the tracts. *I find them in general more willing to receive me and to hear the word of God than the protestants are.* I visit four to six families each day, reading, expounding, conversing, and praying, when I have an opportunity of so doing ; and I find it refreshing to my own soul to be directing my fellow-sinners to a crucified Jesus. I feel thankful that the Lord has added four to our number. May he add to our graces also, weaning us from the world, and may the little one become a thousand and the small one a great city.

PATRICK MURRAY, in writing to Mr. Bates lately, observes.

From the instances which have come under my notice of the willingness of many to receive tracts, and hear the scriptures read, I conclude that our labours are not in vain. Some that I come in contact with are careless, and confess they do not trouble their heads about religion ; but others, who feel they need salvation, hope to obtain it by their good works.

Among the latter class a tract, *on the novelties of popery*, has been useful in turning one man from the broken cisterns, to the fountain-head of truth. The priest hearing of his boldness, came to his house, and asked his reasons for reading tracts, which tended to endanger his soul's salvation. He replied, *I have been all my life worshipping saints and angels, but from this forth I hope I will worship the true God, and Jesus Christ who alone is able to save my soul.*

Some time since PATRICK BRENNAN gave an interesting account of a poor man employing his time in teaching children, and trusting to their parents for a little food. He asked whether any Christian friend would give £4 per annum, to enable him to continue at this work. Our lamented treasurer did so, and he had the pleasure of reading before his decease, the report which we now subjoin.

You will be glad to hear about the school at K—. I visited it lately and found nineteen children in it. They were all clean and orderly. Eight of them repeated four chapters in the gospel by John, and some verses of a hymn. The good man has also a Sunday-school. Mr. Jackman visited it with me. He gave an address to both old and young. Several of the parents were present. I opened and closed the school with prayer, and I trust the Lord will make it a blessing to the whole neighbourhood. I am sure that our kind friend, will not grudge the £4 which he has so benevolently given, which is all the support the poor schoolmaster can calculate upon. I hope many will follow the example of our friend, and thus much good will be done. A good gentleman went to see this school a few days ago, and after hearing the children read, he was so

pleased that he gave each scholar a shilling, and his lady told a young woman that if she would attend to instruct the girls in sewing and knitting, she would pay her. So this young woman is doing all she can to assist the schoolmaster.

We trust that some benevolent friend who may read the previous report, will not allow the death of Mr. Stock to be the occasion of loss to the poor man, who was employed at that gentleman's sole expense. BRENNAN also observes.

In my last letter I said something about the tract I gave to a Christian friend, on the subject of baptism. I told how the clergyman tried to put a stop to their circulation. When he found this would not do, he gave notice of a public lecture on these strange tracts. So many did go to hear him, and they say they were more convinced of the truth of the tracts by his arguments, than they were by the tracts themselves. He could bring no scripture proof against the tracts, nor for his own practice of infant baptism. This showed the people he wanted to support a practice which had no authority in the word of God. Since that time there have been many more reading the tracts than the clergyman is at all aware of.

POSTSCRIPT.

It is our mournful duty to record the sudden and lamented death of the Treasurer, ROBERT STOCK, Esq., which took place at his residence, Kentish Town, on the 13th ult., after a severe illness of a week. He had acted on the Committee for many years, and always took the liveliest interest in the Society's affairs. He accepted, though with reluctance, the office of Treasurer on the resignation of Charles Burls, Esq., and continued to discharge its duties to his death, with the greatest ability and attention. He was warmly attached to the Mission, and always ready, at any sacrifice of time, to attend to its claims. His loss will be severely felt; and it is due to his memory, to record the deep sense which his colleague in office entertains of the kindness and zeal so uniformly manifested by his lamented friend.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Margate, J. Cobb, Esq.	2	2	0	Houghton Regis, collections and subs.	3	12	0
Sadden, George Foster, Esq.	50	0	0	Thrapstone, ditto	4	10	0
Dunannon, The Church	1	10	0	Newark, ditto	1	14	8
Stockport, T. Eskridge	1	1	0	Loughborough, ditto	4	7	6
D. S. donation	100	0	0	Leicester, ditto	41	9	0
Sopley, Hants, E. Budden	1	0	0	Ludgston, Mr. and Mrs. Datchett, by Rev.			
Nottingham, collections and subscriptions	32	0	0	S. Lillycrop	1	0	0
Dunstable, ditto	7	5	6	Pembroke Dock, Bethany, by Miss Parkins	0	5	0

Subscriptions and Donations thankfully received by the Rev. J. Angus, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

PRAYER FOR APPROPRIATE AGENCY.

THE Committee are frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty however, the source of much perplexity and anxiety, is occasioned by the limited supply of appropriate agency. Applications for employment, indeed, even from men of decided piety and good intentions, who thirty years ago would have been regarded as good home missionaries, are at all times sufficiently numerous. But men of sound understanding, general information, popular address, and laborious habits—the only agents likely to succeed in these stirring and eventful times—are heard of much less frequently than the necessities of our Home Missionary institutions require. We have many labourers whose qualifications for their work are admirable: their talents and success demand our thankfulness; but unless we can speedily obtain several more of the same class, our agency in various places will come far short of the proper standard of efficiency. An extract given below, from the letter of our valued friend Mr. BURTON, relative to the Yorkshire district, gives deserved prominence to this important subject. Will the pastors of our churches seriously ponder it? Will they bring it under the consideration of their flocks; and by their exhortations and example, encourage their people to pray, not only with reference to foreign lands, but with special reference to their own country, that the Lord of the harvest would send forth more labourers into his harvest?

Mr. BURTON says:—

Respecting the work of God in this county, I may observe that we are beginning several new stations; and one of them at a place where we expect to form a church in about a fortnight, where there are thousands of people living together, having only one small place of worship, belonging to the primitive methodists, before we began. Our friends in Yorkshire come forward with noble generosity to raise funds for home missionary efforts. Several last year gave five pounds, or ten, or twenty, who had formerly given only one or two. It is deeply felt that the demand is urgent. In many places, as compared with the population, the religious instruction is most inadequate. Infidelity is in many places spreading its poison; and in some instances casting its seed into the churches. Open violation of the sabbath is in most places becoming more prevalent; and I am sorry to say many of our churches are in a very languid state.

We want zealous men of God for the ministry. At this very time we have several very important stations without ministers. The committee here have resolved on giving

enough to make a minister comfortable in his circumstances; and have also resolved on seeking to engage only those who are likely, through the blessing of God, to be useful. Never, never, apparently, was it so necessary as now to urge the supplication that the Lord of the harvest would thrust forth labourers into his harvest. We have fields for useful labour set wide open—promising fields—and we have money, but want men.

I should be glad to write more on this very important topic; but perhaps you feel it in your part of the country as we feel it in the north.

The following letter is from Mr. CUBITT, of Bourton-on-the-Water, secretary to the New Gloucestershire Auxiliary. His difficulty, just now, is in relation to funds. The committee would gladly help him; but they already expend much more in Gloucestershire than they receive from it.

Mr. Webb has been permanently engaged as our missionary; and our treasurer, Mr. Comely, has paid him, some time since, his

first quarter's salary. I may add, that we have also rendered aid, as usual, to Mr. Dunn. We shall therefore feel obliged if you will, at your convenience, order us the payment of that proportion of the amount which was promised by the parent society.

Since I wrote to you last we have fitted up a small meeting-house at Aston Blank (one of the stations of the missionary), as the cottage we previously occupied was much too small for the services and the Sunday-school.

Our esteemed friend and coadjutor, Mr. Cross, of Gloucester, preached at the opening of this place to a crowded and very attentive audience. About eighty persons remained outside during the whole service, not being able to obtain standing room inside the building. We have experienced some little opposition in Aston; and a Sunday-school has been commenced at the church since ours was commenced; but notwithstanding this we are well attended, both with children at the school and with adults at the service. One young man, who was notorious for his wickedness, came sometime since and requested to be taken into the school as a scholar, and has regularly attended from that time both at school and at the preaching, and gets on well in learning to read.

I think I named Stow among the places visited by our missionary. There has been an interest here in connexion with our denomination for many years, but from a variety of causes it has long been on the decline. Lately the church has been dissolved, and the chapel, with the entire management of the affairs of the place, has devolved on Mr. Cross, in connexion with our district association. At considerable inconvenience we have kept the pulpit supplied for some months, hoping that we might be able, after a time, to obtain a suitable minister; such a one we have now in prospect in the person of Mr. Acock, at present of Shipston-on-Stour, but for many years the laborious and much-esteemed minister of Naunton and Guiting.

Mr. Acock is willing to undertake Stow provided we can find him — per annum; but the Stow people cannot raise more than — at the utmost, at present; and every farthing we raise, and more than this, will be needed for our missionary and Winchcombe.

What is to be done? Stow is a most important station, a market town, the principal one in the neighbourhood, with a population of 2000 persons, and situated in the midst of populous villages, destitute of evangelical instruction. Can you help them? I think they would not need it very long, but the difficulty is at the beginning.

The following extracts, which relate to various places and particulars, are from the latest reports of the agents. From *Middleton*, Mr. MELLIS writes:—

“I am happy to be able to say, that the cause in this place continues to improve. The congregation has doubled since I came; and the attendance still keeps steady. We have had several additions to the church. We have three village stations; and the number attending the various places will average about three hundred. The cause appears to be assuming a permanent form; and by exertion and prayer I have no doubt we shall make more progress than we have ever yet made. We have three brethren engaged in preaching the gospel. With their assistance we are able to hold meetings in private houses in the village for preaching the word. These meetings are very useful, and have tended to increase our congregations.

From *Stockton-on-Tees*, Mr. LENG writes:

The parent Sunday-school has recently been in a very flourishing condition; it contains nearly 100 scholars. The other school is at Marton, about six miles distant from Stockton. To this station several of our young friends accompany the preacher on the Lord's day, and conduct the school morning and afternoon with much promise of success. The average attendance is upwards of twenty. We have not more than a dozen efficient teachers: several more are occasionally employed. Lately we have been obliged to call some of the older members into the field, since we have sent a supply of junior teachers to Marton.

We have no day-school connected with any of our stations. We have recently commenced a night-school for the benefit of our Sunday-scholars, conducted by a hired teacher, assisted by the members of the church, who take their turns according to a prepared plan.

We have had a visit from Mr. Sample, who spent four or five days with us, and held services every night. The services were well attended during Mr. Sample's stay, and afterwards; for we continued them some time after Mr. S. left us. They were no doubt beneficial, particularly to the members of the church. There was a decided improvement in the tone of piety among our people, and several new plans for usefulness originated with those meetings.

We have five brethren capable of preaching with acceptance, but only three of these are available on a Lord's day; two must always be at home to conduct the school, and none of them can assist me during the week excepting occasionally at home. We have about a dozen capable of conducting prayer-meetings, and half a dozen employed in tract distribution, beside what I distribute myself. I have distributed about 1000 tracts during the past year among seamen who visit this port, and for whose benefit I have frequently a distinct service. We have four deacons who chiefly

assist me in visiting the sick, and in looking after absentees from public worship.

From *Dorchester*, Mr. SINCX writes :

Our congregations are good on the sabbath, and the people have come forward very promptly to meet a debt of £15, occasioned chiefly by the repairs of the roof. This untoward circumstance has prevented me from bringing forward a plan for removing the greater part of the debt. I see that it would be unwise to attempt anything at present, but I shall *seize* on the very first opportunity. I hope the committee will continue their aid till I can accomplish this; as it would sadly cripple me to take the whole burden on my own shoulders at present. There never was a better prospect of this than there is now. Still, we must not lose sight of the Psalmist's language, "It is better to trust in the Lord," &c.

From *Attleborough*, Mr. Spooner writes:—

I have obtained the use of the general baptist chapel at Nuneaton for a week-evening service. They have no settled minister; and it is the only week service in the midst of a dense population. I am aware the place is not in connexion with our body, but I thought if I could be useful the committee would not object. I have also obtained the use of the methodist chapel at Stockingford for the same purpose. The number of hearers on an average is as follows:—Attleborough, 180; Nuneaton, 60; Stockingford, 50. We have two Sunday-schools. Number of children, 120, and about twenty teachers. We have no day-school in connexion with our place, but the elder scholars are met in classes twice in the week, when they are taught spelling, writing, &c., and instructed in the principles of the gospel. We do not employ the class system.

A few months ago Mr. PULSFORD visited the church at Bluntisham, at the earnest request of the pastor and people. His labours there in connexion with the judicious efforts of our brother SIMMONS were, through the divine blessing, productive of the most pleasing results. The following communication from the pastor will be read with interest:—

We hereby send you thirty pounds three shillings, as a token of gratitude for your permitting brother Pulsford to visit us. Several of our young friends have also united in presenting Mr. Pulsford a token of their personal esteem. Since the commencement of his labours in March, above a hundred have been added to us. We have been led to adopt the system of revival unions in the church, and have found the same conducive to peace and prosperity. Our attendance both on the sabbath and week-days has considerably improved, and we have not had to regret any instance of premature reception. Many of those received were persons of whose piety we had no reason to doubt for several years previous, but who, from various causes, had been kept back from making a public profession of the Saviour. Several have also been added to Woodhurst and neighbouring churches, as the result of the labours of Mr. Pulsford here, and there appears to be a very powerful impression produced upon many of our sabbath-schools, some of whom we have taken into the revival union classes, but we have not yet received into the church any under fifteen years of age, and very few so young. We are happy to hear that Mr. Pulsford is expected to labour again in this neighbourhood, and pray that the blessing of God may attend him.

Mr. PULSFORD has recently laboured at Hereford, where the church has been much revived; and at Ledbury, where a new church has been formed.

CONTRIBUTIONS SINCE THE ANNUAL MEETING.

£ s. d.		£ s. d.		£ s. d.	
BRECKNOCKSHIRE.		Williams, Mr.		R. A. P.	
Brecon—		Carmarthenshire As-		Sully, Mrs. (Coll. by)	
Bright, Mrs.	0 3 0	sociation.		Sully, Mr. Bridgewater	
Jones, Mr.	0 2 6	8 8 7		Vachell, Dr.	
Jones, Mr. Evan.	0 5 0	GLAMORGANSHIRE.		Williams, Lewis, Esq.	
Jones, Mr. (chemist).	0 5 0	Caerphilly.		Dowlais—	
Matthews, Miss.	0 2 6	Cardiff.		Collection at Rev. W.	
Trew, Mr.	0 2 6	Barry, Mr.		R. Davies's.	
Williams, Miss, Col-		Davies, Mr.		Davies, Rev. W. R.	
lected by.	0 2 6	Edy, Mr.		Gilbert, Mr.	
Smaller sums.	0 15 0	Edy, Mrs. (Collected by)		Glamorganshire Asso-	
		Hiley, Mrs.		ciation.	
		Hopkins, T. Esq.		4 8 6	
		Hopkins, Miss.		Merthyr Tydvil—	
		Hopkins Mr. J. B.		Collected at Ebenezer,	
		James, Mr. J.		(Rev. Abel Jones's)	
		Moreom.		Charles, Mr.	
		Rees, Mr.		Oakey, Mrs.	
				Protheroe, Mrs.	

	£	s.	d.
Thomas, Mr. S.	9	4	0
Williams, Rev. Enoch	0	10	0
Neath—			
Buckland, Mrs. sen ...	1	0	0
Collection by English			
church, (Rev. W.			
Stone's)	1	19	8
Davies, Mrs.	9	3	0
Rees, Mrs.	0	1	0
Newbridge—			
Collected by the Rev.			
J. Richards.	1	6	3
Swansea—			
John, Miss Sarah.	0	5	0
Millward, Mr.	0	2	0
Protheroe, Mr.	0	1	0
Stroud, William	0	10	0
Thomas, Mrs.	0	2	6
Walters, D., Esq.	1	0	0
Walters, T. Esq.	1	0	0
Walters, Mr. James.	0	10	6
Wilkins, Mrs.	0	5	0

MONMOUTHSHIRE.

Abergavenny—			
Collect., Frogmore St.	2	2	8
Collected by Mrs. Daniel—			
Conway, Mr.	0	10	0
Daniel, Mr. J.	0	10	0
Daniel, Mr. C.	0	10	0
Penny, Mr.	0	12	6
Wyke, Mr.	0	10	0
Small sums	0	10	7
Collected by Miss Ann			
Conway	1	3	7
Coll. by Miss Evans.	1	10	0
Coll. by Miss Michael	1	1	6

Basseleg—			
(Ebenezer) Collection.	0	12	8
Griffiths, Mr. E.	0	5	0
Rees, Mr.	0	10	0
Cefu (Bethesda)—			
Collection.	0	8	5
Griffiths, Mr.	0	5	0

Caerleon—			
Collection.	0	19	0
Price, Miss.	0	5	0
Price, Mr. John.	0	2	6

Llanwenarth—			
Collection.	2	0	9
Do. at Tudor Street,			
Abergavenny.	0	13	7
Monmouthshire Asso-			
ciation, Collected at	4	2	1

Nantyglo (Hermon)—			
Collection.	0	10	1
Church Gift.	0	7	0
Collected by Mr. T. Jones—			
Bevan, Rev. T.	0	2	6
Howels, Richard.	0	2	6
Jones, Thomas.	0	2	6
Lewis, David.	0	2	6
Lewis, B. and E.	0	2	6
Phelps, Richard.	0	1	0
Richards, Mr. Wm.	0	6	0
Rogers, Wm.	0	2	6
Collected by J. Powell	0	1	6

Newbridge, (Beulah)—			
Collection.	0	10	1
Church Gift.	0	7	0

Newport—			
Blackwell, Mr.	0	5	0
Crossfield, A., Esq. ...	2	2	0
Davies, Mr. T.	0	5	0
Evans, Mr.	1	0	0
Gettling, G. Esq.	1	1	0
John, Mrs.	0	5	0
Lewis, J. Esq.	0	19	0
Lewis, Mr. G.	0	5	0
Lewis, Mr. T.	0	5	0
Penny, Mr.	0	10	0
Phillips, Mr.	1	0	0
Rogers, Mr.	0	5	0
Saunders, Mr.	0	2	6

	£	s.	d.
Ponthir—			
Collection.	1	12	2
Hiley, Mrs.	0	10	0
Jenkins, J. Esq.	1	0	0
Jenkins, W. Esq.	1	0	0
Jenkins, Miss.	1	0	0
Jenkins, Mr. J. D.	0	5	0
Jenkins, Mr. W.	0	5	0

Pontrhydryn—			
Conway, C. Esq.	1	0	0
Conway, Mrs. B.	0	5	0
Evans, Rev. D. D.	0	5	0
James, Mr.	0	5	0

Pontypool—			
Conway, Mr.	0	2	6
Davies, Mr.	0	10	0
Davies, Mrs.	0	5	0
Fletcher, Miss.	0	3	6
Lewis, Mr. B.	0	2	0
Phillips, W. Esq.	2	2	0
Phillips, Mrs.	0	5	0
Phillips, Miss.	0	5	0
Phillips, Miss A.	0	5	0
Phillips, Miss E.	0	5	0
Thomas, Rev. T.	0	5	0
Thomas, Rev. G.	0	5	0
Williams, Mr.	0	5	0
Williams, Mr. J.	0	10	0

Rhymney—			
Collected at English			
chapel.	0	15	6

Tredegar—			
Collected at English			
chapel.	0	6	8

CAMBRIDGESHIRE.

Cambridge, Collection	22	0	0
Cards.	0	9	0

CORNWALL.

Redruth—			
Miss Mitchell.	0	10	0

DEVONSHIRE.

Plymouth—			
Mrs. Milcham.	1	1	0

ESSEX.

Braintree—			
Collection.	3	16	7
Mrs. Craig.	0	19	0
Miss Hart.	0	10	0
Cards by.			
Miss Challis.	0	14	0
Miss J. Challis.	0	6	0
Miss Cousins.	0	5	6
Miss Eliza Walters.	0	11	0
Ford St. near Colchester—			
Mr. Blacklock.	10	0	0
Earls Colne, Mr. Tawell.	0	10	0
Halstead—			
Collection (less local			
expenses)	4	18	0
Mr. J. Bentall.	1	0	0
Mr. Alfred Sewell.	0	5	0
Harlow Collection.	3	14	0
Saffron Walden—			
Collection.	6	0	0
F. Gibson, Esq.	1	0	0
A Friend, (don.)	1	0	0
Mr. White.	0	10	0
Mr. Salmon.	0	10	0
Miss Rumsey.	0	5	0
Per Mr. Fuller.	2	0	0
Potter St. Collection.	1	12	0
Sawbridge worth.	0	14	0

GLOUCESTERSHIRE.

Coleford—			
Herbert, Mr. James.	0	10	0
Nicholson, Mr.	0	2	6
Teague, Mr. P.	0	10	0
Thomas, Mr. James.	1	0	0

	£	s.	d.
Thomas, Mr. J. T.	0	5	0
Trotter, Mr. J. B.	1	0	0
Trotter, Mr. Isaiah	0	5	0
Trotter, Miss Esther.	0	5	0
Trotter, The Misses.	0	5	0
Turner, Mrs.	1	0	0
Trotter, Mr. George.	20	0	0

HEREFORDSHIRE.

Hereford—			
Collection.	11	13	0

HUNTINGDONSHIRE.

Bluntisham—			
Contributions.	30	3	0

LONDON.

Church St. Auxiliary	14	9	4
Devonshire Square.	13	1	0
Hackney Auxiliary,			
on account.	2	10	6
Islington Chapel.	7	3	0
John St. Auxiliary.	20	0	0
Lion St. Auxiliary—			
Mr. Collings.	0	4	0
Mr. Burgess.	0	8	0
Mr. Scarborough.	0	5	0
Mr. Gover.	0	10	0
Mr. Perry.	0	10	0
Mr. W. H. Watson.	0	10	0
Mr. Bennettfink.	0	5	0
New Park St. Aux.—			
Mr. Low.	0	10	6
Miss Gaze.	0	10	6
Mrs. Taylor.	0	10	0
Mr. Rossiter.	0	10	0
Mr. T. Olney.	0	10	0
Mr. Burgess.	0	10	0
Subs. in smaller sums	7	8	10
Prescott Street.	8	0	0
Providence Ch. Aux.	3	10	0
Spencer Place Aux.	7	11	7
A. B.	0	5	0
Friend, per Mr. Angus	10	0	0
per Secretary.	2	0	0
E. Y.	5	0	0
Gregson, Joseph, Esq.	1	0	0
Humphrey, Per W. L.			
Esq. (a Dec. Friend.)	5	0	0
"It is the Lord"	5	0	0
One who in the time			
danger obtained de-			
liverance.	5	0	0
O. K.	5	0	0
Price, Mr. W.	0	10	0
Standing, Mr. J.	0	10	9
Williams, Mrs. Cow-			
ley Grove.	1	0	0

NORTHAMPTONSHIRE.

Northampton—			
Per Mrs. Bartram.	0	10	0
Sundries.	3	19	8

NORTHUMBERLAND.

Newcastle—			
"Peace Offering"	5	0	0
Nottinghamshire Auxiliary—			
On account.	60	9	1
Swanwick.	3	11	0

RUTLANDSHIRE.

Belton—			
Contributions.	4	10	0

WARWICKSHIRE.

Kenilworth—			
Ranson, Geo. Esq.	10	0	0

WORCESTERSHIRE.

Worcester—			
Crowe, Rev. W.	0	10	0